

Two fruitfull exercises,

The one : A Christian discourse
upon the 16. and 17.
verses of the 16. Chapter of the
booke of Iudges, wherein are handled
these three principal heads :

The portraiture of Dahla.

The bridle of Lust.

The scale of Secrets.

The other : A godly meditation
upon the 41. and 42. verses
of the 19. chapter of Saint Luke, con-
taining especially

The profit of reproofe,

*Together with the necessitie and
excellencie of Gods word.*

Also a brieife discourse intituled

A Buckler against a Spanish brag :

Written upon the first rumor of
the intended inuasion, and now
not altogether ynnecte
to be published.

By E. R.

L O N D I N I,
Impensis G. Bishop.

1 5 8 8

The Buckle up! the Spanish
Brag. cur.

Ran. not in Louder.

Of women, here you may behold,
the best, and woorst:
MARIE the best, but DALILA,
the most accurst;
MARTHA, nor best, nor woorst, a meane
twixt both doth keepe,
Like slumbring heads, that neither wake,
nor foundly sleepe:
But she that doth to MARIES place,
and praise aspire;
Must haue of MARIES godly choise,
a like desire.
A MARGARET there is, well knowne,
in woorth, in name,
Whose Christian vertues do deserue,
a MARIES fame.

I flatter not, my words are true:
MOMVS doth know, it is hir due.



TO THE RIGHT WOR-
shipfull, and right Vertuous

Ladie, the Ladie M.P. E. R.

*wisheth the full measure
of all temporall and
spirituall bles-
sings.*



GOOD Madam, it hath not proceeded of anie vndutifull forgetfulness, that I haue not before this time testified my most dutiful deuotion towards your Ladiship. No man can cary a more thankful remembrance of your great kindnes and vnderferued bounties; and indeede it is the onelie thing I am able to perform. These poore exercises presume not to supplie this want of better abilitie, onely they come vnto your La. to present you with a little scantlin of the greatnes of my dutiful affection, and desire to accomplish some greater things more woorthie of your most Christian vertues. It may please your La. to accept of them: a better measure of knowledge may haply bring forth more acceptable matter heerafter. If this pamphlet shall content your La. I hope others to whose view I haue in respect of my bounden durie towards you made the same subiect, will not ouercuriously censure my poor endeouors, but giue them such construction as I am willing to deserue, although I cannot performe that which I earnestly desire. And thus I commend your good La. to the mercifull protection of the Almightye.

Your La. most humbly to command,

E. R.

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E. R.

TO THE RIGHT WOR-
SHIPFUL

To the Reader.

Good Reader, some duiifull respects, not any desire to be in Print, haue mooued me to publish these exercises. I must confesse that it is an enterprize at this time, beside my profession, and therefore do the more earnestly craue thy fauorable acceptation, which must proceed of thy kind disposition not of my desert. I make this sute especially to the better aduanced in the studies of Diuinitie, whom me thinks I heare to say: Sowter to thy slipper; If they and the rest shall do me this fauour: it will incourage me to imploy my small talent with better profite heerafter; otherwise as I shall be hartily sorry that I did not expresse my bounden dutie to that vertuous Ladie in some other action, so from hence forth I will content my selfe onlie, and presume to displease no man else with my simple endeours. This leaue likewise craue, and obtaine of thee, that thou wilt impute the imperfections which thou shalt find in this pamphlet, to my long discontinuance in good studies, & to the want of those helps wherewith I might haue better polished the same. The Carpenter may roughly hew with his axe, but cannot carue without some finer tooles: the Smith may fashion with his hammer, but cannot make his worke smoooth & seemely without his files, and yet bad is the workmanship that fitteth not some place. The countrymans eye that hath not seene the deckings and ornaments of Courtlye pallaces, contents himselfe with the sight of bare wals; and so those whose mouths are not acquainted with delicacies, grosser meats neuer seem vsauery: To such I hope these my poore exercises will be acceptable in honest simplicitie: as I to the rest, in friendly curse. Farewell.

A Christian discourse vpon the

16. and 17. verses of the 16.

Chapter of the booke of

I V D G E S.

I

Iudg. 16.

verſ. 16.

17.

*And bicause ſhe was importunate
vpon him with hir words continu-
ally, and vexed him, his ſoule was
pained vnto the death.
Therefore he told hir al his hart, &c.*



Heſe words offer
vnto vs in generall
a double conſide-
ration; The one,
the importunitie
of *Dalila*; the other
the frailtie of *Sam-
ſon*: and in particu-
lar many good leſſons are of ech part to
be learned, which I will gather and ſet
downe, as ſhall be beſt agreeable with the
order and method which I intend to ob-
ſerue in this diſcourſe. *Dalila*, as appee-
reth in the proceſſe of this Chapter, had
giuen the aſſault vnto *Samſon* three ſeu-
rall times, and now at the laſt hath ob-
tained the conqueſt. Where firſt note

B

without

Iudges. 16.

ve. 6. 10. 13.

The portreature of Dalila.

without any farther preambles, that when the wicked haue once gotten the least interest in vs, they begin to plead full possession, when they haue obtained some smal power and authoritie, they become insolent, and tyrannising ouer our bodies, seeke with them the destruction and ruine of our soules, wherein no labor, no endeuor, no pollicie, no pretence wanteth. *Dalila* is not faint to bring hir purpose to passe, *Dalila* dallieth, but delaieth not to discover the secrets of *Samsons* hart, she speaketh faire, she vrgeth him with vnkindnes, she coniureth him, euen as he tendereth hir loue to deale plainly with hir in that high point of his strength, so much hurtfull to hir friends the Philistins : she seeth that *Samson* was far engaged vnto hir, that she had brought him wholie to hir lure, that he had yeelded himselfe to hir deuotion, and therefore presumed that he woulde rather grant hir any thing, than hazard the losse of hir loue ; vpon which perswasion it may be coniectured, that she framed this, or the like speech vnto him.

Samson, my best friend, to whom I haue wholly deuoted my selfe : the protestations

ons of thy vnfained affection towards me
are great and manie, and I haue in some
measure tasted the same in effect: yet this
shall be a more certaine, and vndoubted
testimonie thereof, if thou wilt be con-
tented to grant but this one thing which
thou hast so often denied. Thou perfor-
mest great, and almost incredible things
by thy strength: no enimie is able to a-
bide thy force: a poore iawe bone suffi-
ceth to ouercome thousands; thy hand,
to rent Lions; thy shoulders, to beare a-
way the strong gates of walled cities. Iudg. 15.
This strength cannot proceed of thy sta- Chap. 14
ture, of thy greatnes, or of anie other Chap. 16
externall thing, wherin many of the Phi-
listins do match thee in euery respect; it
must needs be that some inward vertue,
and more diuine spirit doth assist thee in
the accomplishment of so strange and
great actions: therefore I pray thee com-
municate this secret vnto me, tell me
wherein thy strength consisteth. Thou
knowest what interest thou hast in my
best affection: thou hast no reason to
suspect that I will discouer the same, be-
ing so inward with thee in other secrets:
try me that am vnto thee as thy selfe, and

The portreature of Dalila.

as my self do vnfainedly loue thee, Good *Samson* let me obtaine this fauor, which will be vnto me the greatest obligation and pledge of thy good will which hitherto thou hast giuen, or euer shalt giue heerafter, the deniall whereof will minister vnto me iust cause to thinke that thou hast not that affiance in my fidelity, which my hartiest deuotion hath beene alwaies most willing & ready to deserue: nay if thou shalt refuse me in this small request, hauing thereby so good assurance of the confirmation of my loue towards thee, and of the concealing thereof with all faithfull secrecie; then farewell loue, farewell affection, farewell *Samson*, and impute not this breach to any want of good will in thy sweetest *Dalila*, but to the small curtesie and kindnes which I haue found at thy hands in this my earnest sute. This or the like speech, tempered with more pathetical and forcible arguments, you may imagine to haue proceeded from hir, which properly may be termed *Dalilas* charme, wherewith she bewitched and besotted *Samson*. Wherin may be obserued the nature and propertie of this kinde of women, that
make

make their members, but especially their
toongs, as it were baits and instruments,
to entrap those whom they perceiue any
whit inclined to their lasciuious conuer-
sation. And although it be onely expref-
sed in the text, that *Dalila* was importu-
nate vpon *Samson* with hir words: yet
Salomon hath a more full description of
hir behauour and disposition, in the se-
quenth Chapter of his Prouerbes, where
hir importunitie is more fully bewraied
vnto vs. To the end therefore that we
may the better looke into hir, and hir
wanton practises; it shall not be amisse
to drawe some counterfet of *Dalila*, al-
though not in liuely colours, nor abso-
lute in euery part, yet agreeable with that
which Salomon in his said Chapter, and
in some other places briefly proposeth
vnto vs. Let not perfecter painters blame
my workmanship, if they shall find that I
begin not this portreature with the part
which the precepts of that art requireth,
nor condemne my vnskilfulnes, if this
Dalila shall want that perfection which
shall be expected.

Prou. 7. 6
8. 9. 10. 8

I will begin with that which although
it be but an excrement, and the least and

basest thing of the whole body, yet not in least estimation with *Dalila*, nor the least argument of a *Dalila*, I meane the haire of hir head, frizeled, frounced, broyded, spangled, and set out in monstrous sort to the view of those that are disposed to gaze thereon. This surely is a token of great lightnes in *Dalila*, of pride in many, and an euident signe of vanitie in all that delight therin. By these haire, *Samson* lost his haire, and hauing lost his haire, he was bereaued of his eies, and not long after also of his life. These are the snakes of Medusas head, which turned the beholders thereof into stones. And trulie the senselesnes of *Samson* in this point, doth argue that *Dalilas* haire had wrought the same effect in him. For although they appeare beautifull, and pleasing in *Samsons* eie for a time, yet sting they incurably in the end, not like Medusas snakes, but rather like the sting of that beast, which bereaueth vs first of sense, and then of life. By these haire manie licentious youthes are somtimes no lesse besotted, than was Nero with the haire of his Poppea, who is said to haue worne them set in gold, and beset with

with pretious pearles, whose example they also follow, wearing their mistres haire for a fauor in their hats, or in some other place about them, as a publike testimonie of the impudent incontinencie of the one, and incontinent impudencie of the other. But these dames forgetting Saint Peters rule, do easily forget all modestie; and what should they not forget, that haue made shipwracke of their honestie? 1.Pet.3.3.

It were to be wished that some of the Deboras, and such like chaste, & otherwise vnspotted matrones of our time, were not so much affected to fashions, that they might blush to bear this badge and marke of *Dalila*, wherein they must perforce accuse themselues of vanitie at the least, or else accuse Saint Peter to haue dealt too hardly with them in prescribing that rule of decencie and comelines in this behalfe, who admitteth not the excuse of fashions which gentlewomen do ordinarily pretend, but doth vterly cut off and reiect that monstrous spreading out of haire which is so rifely vsed of the most, & that sometimes none of their owne: so as it may be affirmed

that the making of perruques and such like toyes pertaining thereunto, is become a verie profitable trade in manie parts of Christendome, and not least of all in England. Neither is that pretence and shift to be allowed of those, who thinke it a sufficient excuse, to say that they weare no other haire than their own, reserued from time to time for this purpose: but they must know, that as it best becommeth them to weare their own: so they are not to weare the same after their owne humour, but after the rule prescribed, and set downe in the word. The pretence of nobilitie or gentilitie in this excesse, is fleshlie, and no sufficient priuilege for any of whatsoever qualitie, for that toleration in this case is onelie current, which the Scripture alloweth. And we see, that the word is so far from tolerating the immodest frizeling and spreading out of haire in anie; as it expresselie forbiddeth it in all. I will not denie, but that as a comelie vse of al other attires is to be allowed in women; so the haire also may be vsed in decent and orderlie sort, as the best disposed matrones, who are not addicted to fashions;

Pet. 3. 3.

fashions, do weare the same: but that it should be laid out in such vncomely manner, as the compasse and greatnes of the haire, should exceede the compasse and greatnes of the whole head and countenance; seemeth not only monstrous, but also repugnant to al Christian modestie. The prerogatiue of gentlewomen extendeth to greater and richer things, wherein the difference of their estates, and degrees may better be discerned; and the greater honor and reputation will be added to their dignities, of the best disposed; the farther they shall remooue this badge of *Dalila* from them. Which if they shall refuse to do, it may iustly be feared, that the Lord will without delay put in execution against the daughters of England, the sentence of his prophet Esay, long sithence pronounced against the daughters of Sion, *and will make their heads* Isai. 3. 17. *bald, and take away the ornament of the slippers* 18. 19. &c. *and the calls, and the round tiers, the sweete bals and the bracelets, and the bonnets, the tiers of the head, and the floss, and the head bands, and the tablets, and the eare-rings, the rings and the mufflers, the costly apparell, and the vailles and the wimples, and crissing pins,*
and

The portreature of Dalila.

and the glasses, and the fine linnen, & the hoods, and the launes, and in stead of sweete sauiors there shall be stincke, and in steade of a girdle, a rent, and in stead of dressing the haire, baldnes, and in steade of a stomacher, a girding of sackcloth, and burning in stead of beautie. I haue beene somewhat the more curious in this trifle, bicause it is a thing wherin women are most curious, and I hope I shall seem the lesse tedious, bicause idle huswiues do spende so much time in decking and laieng out of this excrement. Thus are the verie hairees of *Dalila* importunate.

I come next to hir forehead, where may be noted the very picture of impudencie and shamelesnes it selfe, whatsoeuer she speaketh, she blusheth not; whatsoeuer she doth, she changeth not colour; whatsoeuer is obiected against hir, she altereth no whit hir countenance; and no maruell, for *Qua semel verecundia limites transiuit, eam bene & gnauius impudentem esse oportet*: She that hath once passed the bounds of shamefastnes, must needs euer after be shameles. Why then should *Dalila* blush? Nay rather why should she not be bold, and set a good face on the matter? This lesson needeth not to be taught them,

them, they haue it at their fingers ends, and is so well practised of all *Dalilas*, as they dare with greater boldnes intrude themselues into the company of the best disposed matrones, the better therby to couer the blemishes, and blots of their name. These shameles foreheads dare to attempt any thing, bicause they feare not to betray them selues by their colour. It is very true, that the face wherein there is any sparke of modesty, is easily stained, when the conscience feeling it selfe guilty of the least crime, is burthened therewith; and so is content to giue sentence against it selfe, euen with silence, according to the saying of the Poet:

Hec quàm difficile est crimen non prodere vultu:

O what a hard, and graceles thing it is,

Not for to blush when one hath done amisse.

But the forehead of *Dalila* is so slied and polished with impudencie, as being charged with any fault, yea although she be almost conuicted therof, yet carrieth the matter away with the boldnes of hir countenance, and sheweth not the least suspicion of guiltines in hir forehead. If *Dalila* had not been notablie impudent,
she

she could not but haue blushed to sollicite *Samson* so often to bewray a secret of that importaunce, or rather she might haue feared, that hauing once missed of hir purpose, he would haue smelled out hir diuelish and pernicious intention: but she had as litle shame as honesty, and *Samson* as little sight, as vnderstanding, and being blind by loue, was also bereaued of that true iudgement & discretion, whereby he might easily haue discerned hir fittelties by hir forehead. Thus is the forehead of *Dalila* also importunate.

Let vs come one step lower, to the eies, being the place, as French Salust writeth, where Cupide hideth himselfe, and the gates whereby lust entereth. But the roving eie is the certaine note of an inconstant and light minde, and you shall neuer see a *Dalila* without this note, for this is also a principall baite wherewith she taketh fooles, and hir wanton lookes, are so many hookes, whereby the simple are intangled. Herewith she is able to giue signification of hir lasciuious affection, although hir toong be silent, he needeth no other broker that is disposed to bargin with hir. By this glasse you may

may looke into the secrets of hir hart,
and take a view of hir wanton dispositi-
on, whereof Demosthenes that famous
Orator, hath long sithens giuen vs ad-
uertisement by this sentence: *Oculi mo-
rum indices*: The eies bewray the maners.

And the scripture hath also discou-
ered vnto vs in diuers places the poyson Gen. 6. 2.
which proceedeth from hence, whereof and 39. 7.
it hath giuen vs admonition to take
heed, and forbidden vs in expres termes Eccl. 9. 5. 7.
not to gaze vpon women. The Basilisque 8. & 42. 12.
as we read, infecteth and killeth by a se- Mat. 5. 28.
cret corruption, issuing from his eie: and
Dalila like the Basilisque, by like infecti-
on, seaseth first on our affection, and then
priuilie scattereth hir poison into the
better part, to the destruction (without
repentance) of body and soule. But this
difference is betweene *Dalilas* eie, and
the eie of the Basilisque, that the poison
of the one is not to be auoided, bicause
it infecteth the very aire; the other is void
of such contagion, if we can moderate
our affections, and turne away our faces
from hir wanton lookes. For although
Potiphars wife did cast hir eies vpon Io- Gen. 39. 7.
seph, and daily sollicite him to commit 10.
wicked-

wickednes with hir, yet Ioseph by the assistance of Gods spirit, was able to withstand hir lasciuious temptations, and to stop his eares against hir alluring and intising prouocations. This ought euerie good Christian to performe in like assaults, and with Ioseph to avoid the company of Potiphars wife, and with Iob to make a couenant with his eies, and with Dauid to praie to the Lord, that it wil please him to turn away his eies from regarding of vanitie. It is recorded of a certaine Philosopher, that finding himselfe subiect to manifold temptations by reason of his eies, he was not afraide to pluck them out; bicause of the continuall conflict which he felt in his hart by occasion thereof, but especially in respect of fleshly desiers, whereunto by the frailty of his nature he was inclined: and this he esteemed to be a present remedy, to take away the cause whereby his wanton appetite was stirred vp. But this mans action wanteth a great part of that cōmendation which otherwise it would haue deserued, if offering no violence to the members of his bodie, giuen by God to good vses, he would rather haue mortified

tified and brideled his affections. And yet this man liuing in blindnes, and ignorance of the true knowledge, shall accuse the wanton and licentious impes of our age, who are so far from turning away their eies from *Dalila*, that they feed their fancies, and nourish their affections euen with hir lookes, hauing eies full of adulterie, as it is in the second Chapter 2. Pet. 2. 14. of Saint Peters second Epistle. And although we find this precept in the scripture, that if our eie offende vs, we should Mat. 5. 29. plucke it out, and cast it from vs: yet is it not ment in the iudgement of the best learned, that we shoulde deprive our selues of that member, but that we shuld moderate, tame, and cut off that affection, which causeth our eie thus to offend, for otherwise the verbal and literal sense al oweth the Philosophers action before alleaged, and some other like tragicall and bloodie executions, done by heathen men, for some good respects, vpon their owne bodies.

Among other passions which *Dalila* is woont most liuely to expresse with hir eies, this is one, that she is able to command teares at all times, in great abundance,

dance, as a signification of some great sorrow conceiued, if she see that it may be a meane to mooue some commiseration in him, for whom she laieth hir nets, and so thereby to obtaine hir purpose. But these teares are full of deceit, and are powred into thy bosome to ouerwhelme thy bodie with infinite miseries, and to plunge thy soule also in perpetuall torments. If the Crocodile weepe: take heed, he intendeth to denour thee: and if *Dalila* powre out teares; auoide hir snare, or else thy destruction is neere. She hath no more mercie than a Crocodile, for how can she haue any cōpassion, that is void of all true loue, and carieth deuotion to nothing else, than to the satisfieng of hir lust, and maintaining of hir brauerie, by thy beggerie: wherein the crocodile may seeme to be preferred before hir, bicause the nature of this beast being rauenous, it is credible that hunger enforceth him to this butcherie: but *Dalila* being full, hath neuer enough, she will not be satisfied, but like the horseleach cleaueth close to the skin, vntill it be ready to breake: and yet in this the horseleach also goeth before hir; in that it

it sucketh nothing else, but the corrupt blood, and bad humours of grosse bodies: but *Dalila* sucketh out the best blood, euen our hart blood, and he escapeth well whose purse onelie paieth for hir pride. Therefore be wise to follow the counsell of Salomon in the sixt of his Prouerbes, *Desire not hir beautie in thy hart, neither let hir take thee with hir eie lids, for* Prou. 6. 25. *because of the whoorish woman a man is brought to a morsell of bread, and a woman wil hunt for the precious life of a man.* Thus are the eies of *Dalila* also importunate.

The nose may not be ouerpasse with- out some note. For this she prouideth hir sweete saouours and perfumes, wherewith she may not onely please herselfe, but also those that haue accessse vnto hir. Hir muskes and hir ciuets, to what purpose serue they? to perfume hir daintie nostrils: hir pomanders and hir powders, wherefore are they prouided? to delight hir daintie nostrils: hir flowers, and hir posies of all sorts, to what ende are they worne? to refresh hir daintie nostrils, and that she may be traced by the sent of those odours. And no maruell, for some of these daintie *Dalilas* would hardlie
C abide

abide the fauour of their owne corrupt bodies, if these other hot smels were remooued: a reason why they are so much in vse with them, and that of chaste matrons, verie few or none, do follow their example, bicause of the suspicion whereunto these perfumes are subiect, not that it is vnlawfull or vnseemely, for gentlewomen of qualitie to weare them, but for that they are vnwilling to beare the note which ordinarilie accompanieth these smels. This being now a daies a verie cōmon speech in everie mans mouth: A woman then fauoreth best, when she smelleth of nothing. And Salomon among other notes of that light huswife, described in his prouerbs, maketh hir to vse this speech to the yoong man destitute of vnderstanding: *I haue perfumed my bed with myrrhe, aloes, and cynamon: Come let vs take our fill of loue untill the morning.* Thus is the nose also of *Dalila* importunate.

Prou. 7. 17.
18.

The eares of *Dalila* are of like force, alwaies open to hearken if there be any fit for hir humour, and inquisitiue, where, and howe, she may best spred hir net to entangle them, and it is the best comfort
that

that can arriue, when any news is brought vnto hir that a foole is taken. It is in vaine to talke to hir of modestie, of grauitie, of remperance, chastitie, and such like vertues, which are the principall ornaments beseeming a woman, she liketh not such discourses: but wanton songs, idle and prophane communication, full of all kinde of incontinent and intemperate termes, do best delight hir eares. Any thing that serueth to effeminate the minde, as musicke without measure (for with measure it is not to be disallowed) foundeth sweetely in hir eares; herewith she lulleth hir peramours a sleepe, and so charmeth them, that although they are waking, yet sleepe they stil on the bed of wantonnes and securitie. Psalmes and Hymnes are banished the place where she resideth, such a consort is not agreeable with hir disposition, it will wake the children a sleepe, and so indeed it wil, she is not deceiued. I remember to haue read, that those which are stoong with a certaine worme called (if my memorie faile me not) Tarantula, are cast as it were into a dead slumber, by the force of the poyson, which admitteth no other

remedie, than the sweet notes of musick, whereby the partie stoong is presentlie cured. And although there be manie other good preseruatiues against *Dalilas* poyson; yet is there none more forceable, to awaken vs out of the dead slumber, whereinto she shall haue cast vs, than Psalmes, and Hymnes to our good God, which may serue as a counterpoyson to *Dalilas* inchaunting musicke. But to adde a little better grace to this little part, *Dalila* is also content to endure some pain, and to haue hir eare pearced, that some rich iewell or other ornament may be hanged thereat, to serue in steede of a baite, or lure to drawe the bad disposed vnto hir, according to that practise of Cleopatra, who by the like addition to hir other lures, may seeme not onelie to haue intised Antonius the rather to visite hir: but had also at all times a rich morsell in readines, to saue hir wager, when hir table should not be furnished with other chates, answerable to the forfayture. Thus are the eares also of *Dalila* importunate.

The cheekes of *Dalila*, (whatsoever hir naturall complexion is) are red for
the

the most part, not with blushing, for she hath not so much grace, but with painting and colouring. The other parts likewise of hir countenance though perhaps naturally crow-white, yet by art are made lilly-white, and there is such a correspondencie betweene the colours, as if you should not iudge hir to be some Hellen, you should offer hir great iniury. If you breath vpon hir face, you hazard hir fauor, bicause you alter hir fauor, or rather make hir ill fauored. The Sunne may not shine, the winde may not blow, the raine may not drop vpon hir cheeks: and why? the purenes of hir painted complexion will not abide it. I haue heard it cited out of an ancient and graue writer, who asketh this question of the painted dames of his time, with what face they durst thus to colour their faces? Their faces giuen vnto them by GOD, their faces made according to the perfection of his workmanship, perfect, absolute, and without all controlement; and to adde to that by art, which no art was able to make, much lesse to correct or amend: so as he marvelled how they could imagine God would ac-

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The portreature of Dalila.

knowledge them for his workemanship, at the last day, hauing so much disguised, and altered them selues, from that color and complexion, which it had pleased him in their creation to bestow vpon them. A perfect Painter, Caruer, or other like artificer, hauing drawen a portreature, or carued an image, is able to iudge, and to know his owne worke, so long as it remaineth in the state wherein he first made it; but if a bungler, or some simple grinder of colors, shall flubber ouer the same with new shadowes, new deuises; how is it possible for that Painter, after some few yeeres, to know the picture? But God who searcheth the raines, and looketh into the most secret corners of our harts, is able to know these *Dalilas*, but will not acknowledge them to be his, who forgetting them selues and their duties towards their maker, are not content with that naturall color, which in his diuine iudgement seemed best for them. Thus are the cheeks, and color of *Dalilas* whole countenance also importunate.

We are now come to that part which is of greatest force, and whereby *Samson* was
was

was especially forced to vtter the secrets of his hart vnto *Dalila*, viz. hir mouth with the appurtenances, which being the principall instrument touched in the text, and described more at large by *Salomon*; it shall be meete to enter into a more particular consideration, of the dangerous effects which it worketh, and of the manifold dangers, whereunto it maketh men subiect. We had in the beginning of this discourse an imaginarie forme of speech which might seeme to haue beene vttered by *Dalila* vnto *Samson*, wherein I easily beleeeue, that I haue not set forth the one halfe of that grace, of that earnestnes, of that sweetenes, of those amorous gestures, affections, and passions, which it is likely *Dalila* expressed. In the processe of this historie, it appeereth, in the first place, that she dealt with him in the kindest termes she could, *Tell me I pray thee*. In the next, she tem- Iudg. 16.
pereth hir speech with an vnkinde expo- verse 6.
stulation: *See, thou hast mocked me, and* Verse 10.
told me lies, and yet once againe she
praieth. In the third place, she praieth
him no more, but taketh a more round
course; *Hitherto thou hast beguiled me, and* Verse 13.

told me lies, tell me how thou maist be bound.

Verse 15. At the last she becommeth impatient, and entreth into termes of passion. *How canst thou say I loue thee, and thy hart is not with me?* Besides, it is added that she is

Verse 16. importunate, and importunate continually, and vexed *Samsons* soul to the death. Thus we see how bad women can play the good orators, and plead their causes with great cunning. If one way will not serue, another shall be found out; if sweete words alone will not preuaile, then let some sower expostulation be added: if both will doo no good, then more passionate termes, and coniurations may take effect. And thus, with this kinde of charme was *Samsons* mind distracted, as appeareth in the text, that his soule was pained vnto the death, such force had hir words, such deepe impression did hir importunate intreaties make in his hart. If he be but a common friend, nay a stranger vnto vs, that with kinde and louing speeches craueth our assistance, and fauor in any reasonable cause; we should thinke our selues void of common humanitie, if we should not condescend to his petition; but much more

more would we condemne our selues, of more than inhumanitie, if we should denie a request of some importance to the partie towards whom we carry an extraordinary affection. And therefore it is no maruel if *Samson* were thus perplexed, whose hart was wholly in *Dalilas* possession, or rather, (such was his infirmitie) in hir hart.

Vnder sweete honie sometimes lurketh much poison, and vnder fawning words, is hidden no lesse deceit, and he swalloweth a deadly hooke, that takerh not good heede to this baite. There is no treacherie more dangerous, then that which is masked with a shew of amitie: and words, are so manie swords, vnlesse the hart and toong doo concurre together, and the one vtter truely, that which the other meaneth sincerely. We cannot looke into this part; it is the onely office and property of the Lord, to see the secrets which lurke therein, and therefore it falleth out, that so many are deceiued by the trust which they repose in the treacherous. The Phisition to make his bitter pils the more acceptable to his patient, wrappeth them in sugar, and by that

that meane beguiling his tast, the pills are the more willingly receiued : so they that intend mischiefe in their harts, will like cunning Phisitions, make such a confection, as their words shall seeme more sweete than hony, whereby they will the more easily effect their wicked purposes. But the Phisitions pollicy proceedeth from the tender care he hath of the health of his patient, whose stomack without some helpe will not brooke the bitternes of the medecine : but treacherous *Dalila*, applieth hir flattering speeches to no other end, than to snare him towards whom she pretendeth loue, and to compasse hir wicked deuises more freely without suspition. But the poore bird is soonest deceiued, when she giueth care to the foulers call : and the seely fish that taketh the bait, receiueth therewith also his bane. If Argus harken to Mercuries pipe, Argus hundred eies will soone be ouertaken with sleepe, and Mercuries swoord readie to cut Argus throate. The Syrens songs are sweete but deceitfull, and they them selues are nothing else then the images of so manie *Dalilas*, Maidens vpward, and of great beautie,

beautie, but monsters vnder the water,
and like ouglie fishes: faire in shewe, and
sweete in shewe, but in deede foule, most
bitter, and rauenous creatures. That
which is faire in them, is set foorth to
the view, to allure: but their deformi-
ties are hidden, least they should deter:
and therefore Vlisses like a wise and dis-
creet man, is said to haue stopped his
eares at their songs, and to haue caused
him selfe to be bound to the mast of his
ship, thereby to avoid their alluring pro-
uocations and enchanting songs, like Psa. 58. 4. 5.
vnto the Adder, which stoppeth hir
eares, and refuseth to heare the voice of
the charmer, charme he neuer so wisely.
We are by nature credulous, and there-
fore easily induced to beleue pleasing
speeches: we are also by nature corrupt
and vitious, and therefore apt to em-
brace pleasing things. But let vs make
this profit of this poetickall fable, that
we neither beleue rashly intising words,
nor embrace foolishly delightfull vani-
ties, but to stop our eares against *Dalilas*
perswasions, and if she be in deede a
Dalila, aswell to distrust, as to denie hir
flattering requests.

That

That olde futtle Lion, of whom we read in *Æsops* fables, had (no doubt) deuoured manie beasts, which partlie of pittie, partlie by intreatie visited him in the time of his dissembled sickenes; but the foxe was not so easly inuited to his bloodie caue, he had craft enough to looke into the lions deceit, and looked before he leapt, he sawe manie steps leading into the den, but none coming from thence, and therefore wisely withdrew his foote at the first entrance: so ought we to take heed, that *Dalilas* faire speeches allure vs not to hir den; from whence being once entred, it is as harde to finde passage, as it was for the small beasts to escape the lion, or for those poore wretches who wandring in *Dadalus* Labyrinth, were soone deuoured of the hungry Minotaure. It is easie to deceiue one that wanteth experience and iudgement, but he that is godlie wise, wil way circumstances, and consider manie things before he giue credite to smooth speeches, viz. what the partie is that allureth, what is required of hir, how necessarie, and expedient to be granted, and what may be the issue and euent of the

the same. This if Samson had thought vpon, he would neuer haue yeelded to Dalilas temptations, how sweete soeuer hir requests were, or how sower soeuer hir expostulations, for he might thus haue reasoned with himselfe, vpon those circumstances: what is this Dalila? A harlot; what is a harlot? an inconstant and light huswife, of an vnsetled affection, as apt to entertaine any other, as my selfe; of whose loue I cannot promise vnto my selfe any assurance, and therefore why should I trust hir? Againe, she is a Philistine, or at the least a fauourer of them: they are mine enimies, and seeke my life: she hath now thrise practised to trie my strength, & she is yet stil instant, in what case had I been if I had told hir the truth at the first, and if the Philistines had indeed been at hand to set vpon me? Therefore why should I trust hir? To what purpose should she be thus inquisitiue to know this secret? It can profit hir little, if indeed she loue me, and it may much hurt mee; if she dissemble, nay whether she loue or dissemble, it may be manie waies preiudiciall vnto me. Therefore why should I trust hir? She is a woman, therefore

fore weake, she may be corrupted with gifts, intreated with promises, compelled with threats to reueale the same: nay she may be made an instrument to be-
reave me of this hidden vertue, and therefore I will not trust hir. If *Samson* had thus resolued; he might haue saued his haire, his eies, his life, to many good seruices, for the aduancement of gods glorie. But *Dalila* seeing the aduantage which she had gotten by his credulitie, yeeldeth not an inche, but is rather the more importunate. She giueth not ouer at the first repulse, nor despaireth at the second, but presseth him with all earnestnes the third and fourth time, *tell me, tell me, tell me, tell me.* Wherin we may obserue the great diligence of the wicked in their enterprises, and how the hope of successe at the last, mooueth them to attend the same with patience. It was a greater conquest to ouercome *Samson*, than all the Philistins were able to performe, and therefore besides the glory of the victorie the expectation of reward might somewhat mooue hir to put in execution hir desseins by al possible meanes. This she was sure of at the least,

least, to please those that had set hir a worke : and this (no doubt) was a spur to set hir forward in hir treacherous proceedings, and not to desist vntill the end. This might teach the godly disposed this good lesson, to vse like diligence in their better resolutions, and not to faint or to be dismaid, when their endeuors haue not presently their wished effect : and withall to consider, by what means they may deliuer *Samson* from the importunitie of *Dalila*, and saue not onely his haire, but also his head and soule from destruction. But as we are very impatient in the expectation of good things : so are we no lesse slacke in the performance of these good offices towards our brethren : the one, a note of distrust and diffidence in Gods goodnes : the other a signe of small charitie and affection towards the straying sheepe : and therefore the successe of our actions, answereth not for the most part, vnto our hope, because the same is carnal, and respecteth onely the satisfieng of our owne wants, and not the setting forth of Gods glorie, and benefit of our neighbor. The like example of patience, and earnest expectation,

tation of successe in hir amorous attempts, is to be seene in Iosephs mistris, *Gen. 39. 10.* who is said in Scripture to haue tempted and prouoked him daily; but she wanted *Dalilas* force to perswade, bicause Ioseph had more grace than *Samson* to resist, but this is certaine, that she wanted no good will to compasse hir wanton lute. But that Iosephs mistris is so diligent, *Dalila* so earnest, and both so patient, in their wicked enterprises, may be the lesse woondred at, bicause their father the diuell, spared not to giue our Sador Christ three seuerall assaults, and would not giue ouer vntil Christ had said vnto him: *Mat. 4. 10.* *Avoid Sathan.* Which teacheth vs, that if we looke to escape the danger of the temptations of the diuell, and his ministers, (of which traine *Dalila* is a principall officer.) we must not harken to their sweete words and allurements; whatsoeuer the diuell cast before vs, we must not snatch at the baite, whatsoeuer his carnall members promise and profer vnto vs, we must not accept therof, though he saie: *All these will I giue thee*, that is, *all the kingdomes of the world, and the glorie of them*: though they offer to giue vs full possession

Verse 9.

possession of their bodies, and all that is theirs: yet shall it be good for vs to suspect them, their gifts, & whatsoeuer else proceedeth from them, for you shall find that all tendeth to mischief. If you open *Pandoras* boxe, you shall finde it full of all kind of miseries: though *Pallas* giue hir wit, *Venus* beautie, *Mercurie* craft and eloquence to perswade *Epimetheus*: though hir boxe be neuer so costlly, never so curiously wrought, yet when *Epimetheus* hath opened it, hee shall finde therein most fearefull things; yea he will wish he had neuer touched the same.

But *Dalila* doth not onely gloze with hir toong, but close also with hir lips: which propertie we find set foorth in *Salomons* Prouerbs, in these words; *So she caught him, and kissed him.* But although *Iudas* kisse his master, it is not for anie deuotion or affection towards him, but rather a note of his treacherous resolution to betraie him: though *Iudas* saie; *Haile master*, and intertaine him with like speeches of dutie, yet is it but a watch word, whereby he hath concluded to giue significatiō to the Iewish blood-

Prou. 7.13

Mat. 26.48.

Mar. 14.45.

Luk. 22.47.

D

suckers

fuckers to apprehend him. But *Dalila* is noted in the saide place to play a Iudas part not onely in this, but also in a pretence of holines, as some haue obserued in these words: *I haue peace offrings: This day I haue paide my vomes*; so as it appeereth, that the vilest and most vicious abjects, maske their wicked actions with a shew of holines, and that they are loath to make their lothsome conuersation publikely knowen, howsoeuer they prostitute their bodies priuately at home: which kinde of hypocrisie, added vnto the ouglines of their other abominations, doth fill vp the measure of their sins, to their vtter confusion and destruction. Take heed therefore first of *Dalilas* alluring speeches; but in any case take heede that she do not catch thee; but especiallie take heede that she do not kisse thee. Thus is the mouth, lips, and toong also of *Dalila*, aboue all other parts importunate.

By the whole countenance, you may giue more then gesse of the inward disposition of the minde; *Vultus index animi*; and that painter hath attained the principall point, that hath drawn the iust

iust proportion of the face.

The armes, and hands of *Dalila* serue to manie purposes; they are in steede of hookes and bandes, to holde fast those whom they haue, or would intertaine: Iosephs mistris before alleaged, espieng fit oportunitie for hir purpose, (if Ioseph Gen. 39. 12. would also haue been at leysure) caught him by the garment: but Ioseph left the same in hir hand, and fled, he would not be taken. Whereof this lesson ariseth, that being brought into like straights, we should rather flee their wanton imbrassings with the losse of some smaller things, than yeeld our selues into their hands, to be reserued to great dangers. In the Prouerbs we find, that the honest woman there mentioned, *Came foorth,* Prou. 7. 13. and met hir foolish paramour, *and caught* 22. *him*: but he not so wise as Ioseph, *followed hir, as an ox that goeth to the slaughter, and as a foole to the stocks for correction:* in which words, the butcherly crueltie of bad women, is in some sort represented vnto vs. That *Dalilas* hands, are bands, the Preacher in his seuenth chapter affirmeth, and *Dalila* hir selfe, in this action also Eccle. 7. 28. confirmeth it. Now as he that is bound

is deprived of the free vse and libertie of those parts wherewith he should helpe himselfe : so he on whom she hath once laide hir handes, and whom she holdeth fast in hir armes, hath lost the libertie not onely of his bodie, which is at hir commandement; but also of his minde, wherein with hir, sathan chalengeth his part. But she hath yet another vse of hir hands; she can embrace *Samson* with the right hand, and pick his purse with the left; and when all is gone, thrust him out of the dores with both : A practise verie common with *Dalila*, and they are hir best guests that bring full bags : and the prodigall childe who careth little for his money, and is content to fill hir neuer full hands, is best welcome vnto hir. Thus are the armes and handes also of *Dalila* importunate.

In other things I will not be curious, bicause according to hir variable and inconstant minde, she changeth hir attire daily. This onelie note out of the prophet *Esaie*, that *Dalila* is hautie, and walketh with a stretched-out necke; a signe of great pride : minseth as she goeth; an argument of as little chastitie : and tink-
leth

Esaie 3. 16.

leth with hir feet; a token of no lesse vanitie. And if anie apparell can be imagined to be more lasciuious, more wanton than another, giue it to *Dalila*: the lightest is best for hir, and the vaineſt beſt beſeemeth hir: for *Dalila* will be ſure to weare the lighteſt and the vaineſt: vnleſſe for a purpoſe ſhe pretend ſome holines, for vnder the gowne ſometimes is hidden much hypocriſie, and vnder the gowne lurketh alſo much contagion and corruption: much like vnto Maſolus tomb, and other ſtatelie monuments of mightie princes, which carie a ſhew of great beautie in outward apparance, and are verie curiouſly carued, painted, and gilded, but within them is nothing els to be found, than a few rotten and putrified bones.

Although I had Argus eies, or the quicknes of Linxes ſight; yet were I not able to looke perfectly into the inward parts of *Dalila*, and to diſcouer all the ſecrets of hir hart, wherof this former diſcourſe hath yeelded but a niggardly ſcantlin. And although I haue endeouored to draw hir whole counterfet in ſome rude colors, thereby in ſome ſort to expreſſe

the force of hir importunity, and importunate practises : yet the whole is lesse than the foote : which if a skilfull painter would take in hand, as he did, that drew the picture of Hercules by the print of this onelie member : doubtles *Dalila* would be (as indeed she is) a most vglie monster. Thus is the picture which I vndertooke to drawe, according to my poore skill, finished : wherein with each outward part, I haue glaunced at *Dalilas* inwarde disposition, and described in briefe termes the maner of hir behaviour; adding such caueats by the way, as seemed fit for the place : although haply following some other order and method in this discourse, according to the course of the text, the notes which occur might haue beene better placed.

NOW we haue considered of *Dalilas* importunitie, it remaineth that we looke also into *Samsons* frailtie. Where first it needeth not to seeme strange vnto anie, that *Samson* being so strong a man, should be ouercome of a woman : for this resistance required rather the inward force and vertue of the

the mind, than any bodily strength: *Samson* had ynough of the one, but by resisting the spirit, and yeelding to his fleshly appetite, seemeth to haue quenched and extinguished the other. Is it any mannel, if in a citie, castell, or other place hottie assaulted, the conquest is easily gotten, when the captaine is content to betraie himselfe, and when the enimie is voluntarily admitted within the walls, and intertained in the towne with fauor; or when the captaine is loth to yeeld the fort, and yet will not betake himselfe to his weapons to repell the enimie? This is the case of *Samson*; *Dalila* his enimie lieth in his bosome, and lust and concupiscence like a traitor lurketh in his bowels: so as within and without he feeleth a double assault. But the forren enimie is easily repelled, if the domesticall be strongly repressed: and this should haue beene *Samsons* first care, to bridle and temper his affections, which caried him with violence into these lasciuious actions.

The lust of the flesh is an old rebellious guest, intertained long sithens by our father Adam, and hath euer sithens

The bridle of lust.

1. Pet. 2. 11.

cleaued fast vnto vs, and will be as bold a tenant with our posteritie. He admitted it, and we must moderate it, for vterly expell it we cannot; will we, nill we, it will dwel in vs: but we must take heed, that it raigne not in vs; it is an insolent, and bloodie tirant, if it be once suffred to beare sway, and therefore the Apostle giueth vs this brotherly admonition, or rather in brotherly sort he praieth vs; *To abstaine from fleshly lusts which fight against the soule.* He saith not, which contend onelie, which strue, or which make anie light skirmish; but which fight, and as it were wage battell; and that not against the bodie, but against the soule. By fighting, it appeereth that it is no white-liuerd soldier, but a strong and stout capitaine, and therefore it behoueth vs to arme our selues. By fighting against the soule, argueth his malice, and sheweth the danger wherein we are, if we make not strong resistance. The wounds of the bodie are oftentimes by the skill of expert Surgeons, curable, although the stroke be verie deepe: but the wounds of the soule admit no plaister, if once the enimie haue vs in his power. Satan is bloodie,

bloodie, and void of all compassion, and therefore will hold fast, and will not faile by a continuall suggestion of wicked lusts, lasciuious cogitations, and lewd actions, to wound the soule more deeply, that he may bathe himselfe in our blood, and take full possession of this better part.

Now the fight is the more dangerous where the enimie is domesticall, and in the same bodie with vs : Lust is a domesticall enimie, and by this occasion is priuie to all our resolutions, acquainted with our counsels, looketh into our deliberations, and hath manie suttile counsellors to minister matter, to preuent whatsoeuer shall be concluded by the spirit against it, and ceaseth not to practise to betraie our bodies to *Dabla*, and our soules to the diuel, and therefore the fight is dangerous ; the resistance very hard. *The spirit* (saith our Sauior) *is willing, but the flesh is weake*: noting the preheminance which the one obtaineth aboue the other. And S. Paul confesseth, that *To will was present* with him, but he found no meanes in him to performe that which was good : whereby appeareth

Mat. 26. 41

Rom. 7. 1

reth that concupiscence and lust hath great force euen in the regenerate, and such whose names are entred into the booke of life.

But how shall this tameles colt be bridled and subdued? By no meane better than by resisting the first temptations : by cutting off the occasions, which allure vs to this sower-sweet sin. If *Samson* had auoided the first baite, it is likelie he had not swallowed the second : if he
 adg. 16. 1. had not entred into the harlot at Azzah, he would not so soone haue been taken with *Dalila*, for when God seeth that we forsake him; he also leaueth vs, and giueth vs ouer to our inordinate lusts : and as we haue shewed our selues rebels against so good a God : so they play the tyrants ouer our soules, and strue to carrie vs headlong to the pit of destruction. He is a bad soldier that yeeldeth at the first assault, naie he is a traitor that doth not defend the fort committed vnto him, euen to the death. Our fleshly lusts are heerin like the Crocodile, if we flie, they triumph : but if we persecute them, they yeeld, and are cooled : not to re-
 presse them is dangerous; to giue them
 the

the least libertie, is to conspire with them; and wholie to yeeld, is as it were to cut our owne throats.

To giue place to one allurement, draweth on another, and sinne stealeth on secretly, and ouertaketh vs vnawares: it is like the snake which hauing gotten his head into any place, will easilie draw in his whole bodie. The corruption of our nature inuiteth vs to harken to euerie pleasing vanitie, and the weakenes of our nature is vnable, and our slacknes vnwilling, to denie our selues those delights which the flesh desireth: but the aduersarie is both diligent to practise, and subtrill to compasse his desseins, and hath great power also to put them in execution. And therefore let this consideration, (if nothing else) mooue vs to put on a ful resolution to resist the first temptations. And we must not onely resist them at the first, but if we are so vnhappy, that they once preuaile against vs, we must haue a godlie care to cut them off betimes, before they grow to farther strength: we may not foster and nourish them, which were as foolish a part, as if a man should make much of a dangerous disease,

disease, and study as well by intemperate diet, as other riotous exercises, to intertaine and increase the same: as if a gowtie man, should eat slimie and corrupt meats; or one subiect to the dropfie, should take in his cups freely, and as it were ouerwhelme his bodie with drink, without respect to the nature and qualitie of his disease, whereunto this strange diet is cleane contrarie. But we must rather vse all moderation; like vnto those who fauoring their health, do acquaint their bodies with temperate exercises, eat holesome meates, and rather vse meanes to preuent sicknes, than to make themselues subiect thereunto. I reade of a fish, that carrieth the name (and woorthily) of a sea foxe, who feeling himselfe deceiued by the fishermans baite; standeth still, striueth not with the hook; but taking hold of the line, byteth it in sunder, and is content to swallow it into his bowels, which being large inough to receiue the same, without farther danger; he deceiueth the fisherman, saueth his life and escapeth. This fish reacheth vs this good lesson, that although our fleshlie lust cause vs to swallow *Dalilas* hooke,

hooke, yet finding into what danger we haue brought our selues therby, we must stande still, like the fish, that is, wee must not proceede any farther in our wantonnes: but we must cut off the line, that offereth this bait; that is, we must reiect *Dalila*: we must temper our affections, and rather swallow the hooke; that is, endure some small inconueniences, and so escape farther danger; than to giue hir leaue to strike the same into our throat, and so to hold vs in perpetuall flauerie, and bondage to hir wicked appetite, to the hazard of our bodies and soules. But this is indeed a hard conflict, and the flesh will not patiently hearken thereunto, nor yeeld it selfe vnto the subiection of the spirit, howsoeuer the danger be apparant. Medea could see many inconueniences in hir matter of loue, with Iason, and she could confesse this much: *Video meliora, probóque*: but hir carnall affections would not suffer hir to follow that good way, which onely naturall reason (for she was a heathen) shewed vnto hir. We are in the same predicament with Medea, and our fault is much greater than hers, bicause we haue a more diuine

diuine and Christian knowledge: we see,
 and allow of better things, (as Medea
 saith) but imbrace & practise the woorst:
 we see the dangers and hazards, hang-
 ing ouer our heads, if we obey our lusts;
 but yet we follow them with great gree-
 dines; by meanes whereof, we run into
 infinite errors, and sticke not to heape
 sinne vpon sinne, that we may the more
 liberally enioy our pleasure, whereof we
 haue an example in Dauid. Dauid first
 saw, then lusted, next yeelded, after prac-
 tised, and so to most filthie adulterie, was
 added horrible murder, the cause of the
 Lords heauie displeasure against him. It
 had been well for him, if he had not seen,
 and he had been happy, if he had not as-
 sented to his lusting eies: but heerein he
 was most miserable, in that he sought to
 fulfil, and satisfie his lust. So little begin-
 nings, ende with tragicall excutions: A
 sparke of fire neglected, maketh a cole,
 and a cole not extinguished, engendreth
 a great flame, which spareth no more the
 stately towers of princes, than the poore
 cottages of pesants. Lust is this sparke
 which lurketh in our bowels, if we yeeld
 neuer so little thereunto, it becommeth

a cole, and if we adde any farther matter, it groweth to a flame, which wasteth and consumeth, first our bodies, and then yeeldeth (without repentance) both body and soule to the inquencheable flames of hel fire. A litle seed, or plant maketh a great tree; & as out of one stocke spring many boughes, & out of those boughs many branches, & out of those branches many twigs, so as the tree becommeth tall, large, and spreadeth verie far: so out of one affection, not resisted, proceed manie vices, many horrible and grieuous sinnes. Thus couetousnes hath manie companions; extortion, vsurie, oppression, grinding the faces of the poore, corruption, with manie other attendants. Thus a little choler nourished, bringeth foorth wrath; wrath, hatred; hatred, murther; and murther, without repentance, desperation: heerof Cain is an example. Thus lust engendreth liking; liking, longing; longing, practise; at last adulterie is committed, and perhaps couered also with murther, if murther may be couered: heerof Dauid is an example; but Dauid found mercie, repented, and was saued. But the difference in this
compa-

comparison may be this, that the twigs are lesse than the branches, & the branches than the boughes; but the growth and increase of our affections is cleane contrarie: it serueth therefore especially to this purpose, to shew vnto vs, that there is no sinne which goeth alone, and that one sinne nourished groweth mightily, spreadeth far, and carieth vs as it were into a maine sea of desperate wickednes: and therefore as it standeth vs vpon, to withstand the beginnings: so to labor to cut downe this plant of sinne which groweth within vs, that it may not ouer-spread the soule. If thy gazing eies haue stirred vp thy gadding minde, rest there; consent not to thy filthie appetite: or if thou be so vnhappy, by the frailtie of thy flesh to yeeld cōsent, yet in any case forbear to practise, least hauing thus polluted the temple of the Lord, he depart from thee, and giue thee ouer to all vncleannes. If thou feele thy selfe ouercome with chōler, leaue there; let not wrath ouertake thee: or if thou be so vnhappy, that it proceed thus far; yet let not the sunne go downe vpon thy wrath, least hatred mooue thee to meditate

rate vpon mischief in thy bed, and so thou be drawn to commit some bloodie action.

This course is to be taken in the subduing of all other affections, which may be fitly compared (in my poore opinion) to a wild colt, for diuers considerations. First, as the one must be broken, so must the other in like sort be brideled, otherwise as the one will carie his rider headlong, he careth not whither, without respect of the steepnes of mountaine, or depth of riuier, to the destruction of them both; so the other will violently carie vs into al mischief, without heed or regard of the manifold dangers, wherunto that violent course is subiect. Next, when by the industrie of the rider, and strength of the bridle, this colt shal be compelled somewhat better to knowe himselfe; it shall be meet to acquaint him often with the bridle, and not to pamper him in the stable, without any farther exercise: so it shal be expedient for vs, when we haue brought our affections to some measure of conformitie, not to rest there, and giue them a time of libertie; but to labor wholly to subdue them without intermission.

sion. And as by this exercise and good managing of this colt, you shall easily at the last rule him with the bridle, terrifie him with the rod, and set him forward with the Spur: so hauing once conquered these rebellious affectiōs, by such means as shall be presently declared, you shall afterward rule them without any great difficultie, and by discretion and good gouernment, bring them to a verie good temper. But still remember this, that a strong headed horse, that is, our vnru- lie concupiscence, hath neede of strong rains: and to a slow jade, that is, to our backward & dull nature in good things, the rod and spur shall be verie profitable. The combat of Hercules with the giant Anteus doth also represent vnto vs the nature of our fleshlie affectiōs, and sheweth in what sort we are to deale with them. First, Anteus is strong; so are our affectiōs: Hercules applieth all his strength to ouercome Anteus; so ought we to subdue our affectiōs; Anteus will not forgo his hold, but cleaueth close to the earth from whence hee receiueth strength; so do our carnall affectiōs, they cleaue fast vnto our earthlie bodies, where

where they are fostered and nourished : Hercules laboreth this one thing especially, to ouercome Anteus by lifting him vp from the earth ; so must we labour to conquer our affections by mortifieng of them, and lifting vp our minds to heauen : Hercules after a long combat, hauing gotten aduantage, crusheth Anteus in peeces, and spareth not his life ; so must we strue in such sort to crucifie and tread our carnall affections vnder foote, that they may not be able to rise, and rebell any more against our soules.

We must deale with them as wise princes do with factious subiects, or as good surgeons do with rotten members; cut them off : otherwise, as one factious and seditious subiect seduceth manie; as one rotten and putrified member corrupteth manie : so one affection stirreth vp another, and gathering strength maketh such mutinies against the soule, as will not be repressed.

But how shall we auoid the first temptations ? How shall we cut downe the spreading tree of our fleshlie affections ? With what bridle may this colt be best tamed ? With what weapons may An-

reus bee subdued and conquered ? By these: the sword of the spirit, which is the word of the Lord; earnest and hartie praier; auoiding opportunitie of time and place; honest and lawfull matrimonie; which are all so manie axes, to lop downe the branches of lust and concupiscence, so manie snaffles to hold in the head of this wild colt, & so many strong weapons to withstand the assaults of the flesh, and such as are prescribed vnto vs in the word. Therefore, when we feele our selues touched with the flattering prouocation of our concupiscence, wee may not consult with the flesh, but wee must haue recourse to the Lord, & craue his assistance by earnest praier, that it wil please him to mortifie olde Adam, and that these rebellious and obstinate passions may be remoued. We must acknowledge our owne infirmitie and weaknes, and seeke for strength at his hands; we are not able to wrestle with Satan; we are not able to conquer our owne flesh: *It is*

Phil. 2. 15. *God that giueth both to will and to do,* and without his diuine assistance we can do nothing. When thy flesh therfore rebel-leth, oppose Gods spirit; it is a strong buckler:

buckler : when thy affections are muti-
 nous, and band themselues against thy
 soule; oppose the complet harnes which Ephes.6. 17
 S. Paul deliuereth vnto thee. If Sathan
 tempt thee with fleshlic desires; saie vn-
 to him, it is written, *Thou shalt not commit* Deut.5. 18.
adulterie. If thy flesh prouoke thee to
 yeeld to Sathans suggestions; make an-
 swer, that *Thy bodie is the temple of the holie* 1. Cor.6. 19.
Ghost: That euerie other sinne is without the verse 18.
bodie, but this filthie and abhominable
 sinne is within thy bowels, and most
 horribly defileth Gods temple : Say that
 Christ is thy bridegroom, and hath Mat.25. 1.
 giuen vp his bodie on the crosse, that he
 might preferue both thy bodie and soule
 to those euerlasting ioies, which he hath
 prepared for his elect. Thus learne out
 of the word, what thou oughtest to do
 in these assaults, and praie withall that
 thou maist put these wholsome instructi-
 ons in execution. God hath promised
 to heare and to grant those petitions,
 which tend to his honor, and which we
 aske in faith : *He will not the death of a sin-* Ezec. 18. 32
ner, but that he should be conuerted vnto him,
and line. If our earthlie fathers grant vn- Luke. 11. 11
 to vs good things for the benefit of our

bodies, when we aske them : how much more will our heauenlie father performe our godlie requests, which are referred to our soules health ? And as our earthlie fathers are sorie to see their sonnes by the loosenes of their conuersation, fall into anie extremitie : so no doubt is the spirit of God grieved, to see the worke of his hands, which he hath made and fashioned in all perfection after his owne image, to fall awaie from him; and of his tender mercie and compassion calleth him home, and restoreth him againe to his fauor : So he called Dauid, when by true repentance hee acknowledged his hainous offences, and wiped awaie the deepe stains which his vglie sinnes, first of adulterie, and then of murther, had made in his soule. And these are the principall weapons wherewith our fleshlie lusts are subdued.

Some others there are, which are not a litle also auailable to preserue vs from the snares of *Dalila*; namely the auoiding of oportunitie of time and place. Lust is increased by looking, & lust with looking, engender good liking : Dauid looked from the roose of his pallace, and

Psa. 119. 73

Gen. 1. 26.

7.

Sam. 12.

3.

2 Sam. 11. 2

and lusted, and liking, rested not vntil he
 had satisfied his lust. Auoid likewise the 1. Cor. 15.
 companie and conference with *Dalila*, 33.
 for bad communication corrupteth
 good maners, and bad companie, ma-
 keth vs also bad companions. He that Pro. 6. 27.
 taketh fire in his bosome, must needes
 findge his clothes: he that goeth vppon Verse. 28.
 coles, cannot choose but burne his feete:
 it is hard to touch pitch, and not to be
 defiled: one scald sheepe, corrupteth a
 whole flocke, and to be but neere to a
 nie contagious place, is verie dangerous.
 What greater contagiō than that, which
 not onely infecteth the bodie with mon-
 strous diseases; but also ladeth the soule
 with greeuous sins, and maketh both to
 become so vglie, as man sometimes can-
 not know the one, and the Lord refuseth
 to acknowledge the other? The confide-
 ration of these things are forcible in e-
 uery well disposed mind: and me thinks,
 though the wicked will not auoide the
 companie of *Dalila* for the Lords sake,
 nor for their soules sake: yet they should
 haue some regard at the least to their bo-
 dies, and be deterred from this bad con-
 uersation, in respect of the grieuous con-
 tagion,

ragion, wherunto they are oftentimes subiect by accompanying with *Dalila*. This also were a profitable meditation, for such as feeble their corrupt nature to delight in such company: what is *Dalila*? What profit shall I get by hir? What are they that resort vnto hir? What hath hapned vnto others by hir? To what purpose go I vnto hir? What is it that prouoketh me to visit hir? *Dalila* is a vicious & bad woman: No profit is to be expected, but rather certain losse from *Dalila*: she is a companion for all commers, & those the scum of the earth, Ruffians, Roysters, and such like infamous persons: this man was wealthy before he fell acquainted with hir; now a begger: that man had his health before he frequented hir companie; now woorse than a creeple: lust entiseth me to visite hir, no true loue or deuotion towards hir, it is nothing else that carrieth me so far from common reason and dutie, but the satisfaction of my fleshly desires. These fewe things well weighed, woulde easily make vs to abhor and detest the companie of *Dalila*, and to saie with Demosthenes: *Non enim tanti penitere*: I will not buie repentance so deer.

Idlenes

Idleness must also be avoided by him, that will suppress his fleshlie lusts: *Resage, thou cris*, saith the Poet; Be doing somewhat, and thou shalt be safe. If *Samson* had followed the course which he had once embraced to subdue and conquer the enemies of the Lord: *Dalila* had never subdued nor conquered *Samson*: if *Dauid* had not gazed idlie from the roope of his pallace, it had not entred into *Dauids* hart, to defile *Bersabe*: while *Hercules* busied himselfe to cut off *Hydras* heads, *Hercules* had no minde vpon any minions: but when he gaue ouer to performe like actions of honor & valor; he fell into wretched *Omphales* lap, and became a slaue to hir, and his owne affections. If he had considered with what difficultie the growing heads of *Hydra* were cut off, and how they still increased, vntill he had dispatcht them all at once; he would haue made that profitable application, which some others since haue done, that it is in vaine to conquer one affection, vnlesse we tame and bridle them all.

Nowe I cannot subscribe to our *Papists* doctrine, that forbid marriage vnto some

2.Sam.xi.

en. 2. 18.

en. 8. 17.

eb. 13. 4.

Cor. 7. 2.

some men, which is a present remedy vnto all, to auoide the snares of *Dalila*, a doctrine flat contrarie vnto the institution of the Lord in Genesis the second and eight Chapter: as also against the doctrine of Christ and his Apostles in manie places. But it is no strange matter, that they are enemies to marriage, who are so good friends vnto *Dalila*, and haue hir at their commandement. He that wil but looke into Stephanus french Apologie for Herodotus, shall finde such stufte confirmed by credible circumstances; as he will easily be induced to detest this papisticall position. And who can remember that butcherlie execution, of so many thousands of poore infants, whose heads were founde in pope Gregories ponde; and not abhor those lecherous shauelings and this their doctrine? And if in Gregories ponde were found so many thousands: how many millions may we thinke might haue beene founde at that time, before, and since, in other like places of the world, where these fat and idle caterpillers are woont to reside neer about their minions? Mariage I saie is lawfull in all, bicause God hath ordained it,

it: and mariage is also necessarie in all estates and conditions, for aswell the mightie prince, as the poore pesant, aswell the lay man, as the spirituall person, carieth in his bosome that fire, which will not be extinguished, without this water, vnlesse by some speciall gift from aboue, which is a verie rare matter. Dauid a mightie king, was subiect vnto it; Salomon his sonne, was too much addicted vnto it; the one a man after Gods owne hart; the other, the wisest prince that euer ruled. And Paul a painefull minister of the Gospel, and one of the most faithfull stewards of the word, that hath beene from the beginning, saith: that *He felt another law in his members, rebelling against the law of his minde, which led him captiue vnto the law of sinne:* And so vpon this consideration, he breaketh out in this exclamation: *O wretched man, who shall deliuer me from the bodie of this death?* But if any man hath this gift of chastitie, which the presumptuous Antichristian prelates challenge vnto themselues, it is in my opinion the labouring man, who by his bodily exercise, cooleth the heate of lust, and by continuall paines about his

Rom. 7. 24.

his affaires, giueth not place to lasciuious thoughts : but auoiding idlenes , is free from those wanton cogitations, which stir vp lust, and kindle the cole of concupiscence , which euerie man beareth about him : But those idle abbey-lubbers of all other conditions, seeme to haue the least portion of this extraordinarie gift, bicause they cease not to pamper their flesh with all delicacies , liue at ease , and attende onely their pleasure, which are the greatest enemies to continencie that may be. But if neither the godliest, as Dauid, nor the wisest, as Salomon, nor the strongest as *Samson*, could auoid the snare of lust : let this libertie, at the least , be freely granted to all ; to imbrace the meanes which the Lorde hath appointed for the tempering of their heate, and let euerie man that feelth this kinde of rebellion in his flesh against gods spirit, choose vnto him, not a *Dalila*, but an honest wife, ioined vnto him in lawfull matrimonie , and so preserve his vessell pure and vndefiled , that the holy Ghost may delight to dwell and abide therein ; in which choise, that man shall haue attained to the highest degree of
of

of worldly happines, whose good hap is, to finde a wife of good quality, of honest parentage, of chaste conuersation, of religious disposition, a Sara, a Rachell, a Rebecca, an Esther, a Iudith; in a worde, a vertuous woman, who for hir price (as Pro. 31. 10. Salomon affirmeth) is far aboue pearles.

THUS haue we set downe the best *Recipe*, for this dangerous disease of lust, and concupiscence, which the most learned spirituall phisitions haue obserued, to be most profitable for him that hath a care of his soules health. And now hauing performed this taske, according to my first purpose, and rude skill; it is time to looke more particularlie into *Samsons* frailtie and infirmitie, in discovering a secret of this moment vnto *Dalila*.

The text saith, that *Bicause she was importunate continually, and vexed his soule: therefore he told hir all his hart*. Wherein appeereth, that *Samson* had some feeling, and consideration of that which might ensue, by reuealing of this secret; else why shoulde his soule haue beene thus vexed? But it seemeth that his fleshlie affections

fections flattered him too much, and gaue him hope, that *Dalila* would be trustie and faithfull to conceale the same, wherupon he might be induced to make triall of hir fidelitie, and secrecie: Like vnto the theefe, who hoping that his theft shall not be discouered; is content when he seeth any fit oportunitie, to take a purse, or some other good booty, wherby he may enrich him selfe: which consideration causeth him to forget the danger which the law inflicteth vpon such malefactors: for if this conceit could be thoroughly setled in his mind, that there is no wickednes done in secret but shall be reuealed, and that the gallows is their due, that enter into these vniust actions, to enrich them selues by the spoile; it would no doubt strike a terror and feare in him, to violate the lawes of God and man. And yet such is the wilfull blindnes which is in manie; such is the hardnes of their hart, (in which number let *Samson* haue his place) as seeing, they will not see the dangers, whereinto they voluntarilie cast them selues by their desperate actions; which proceedeth of no other cause, then that
resisting

Luk. 8. 17.

resisting Gods spirit, they giue the raines to that wilde colt of their affections, which will not harken to any reason, or holosome admonition, tending to their better securitie and safety.

But bicause *Dalila vexeth Samsons soule euen to the death*; therefore he telleth hir all his hart: which words containe many good lessons, how we are to behaue our selues in matter of secrecie, concerning either our owne states, or the state of others. First *Samson* vttered not this secret, but with great importunitie, euen in the vexation and anguish of his soule; whereby we see the rashnes and lightnes of those condemned, that vtter all kindes of secrets euen with delight, they care not to whom, without respect of the danger which may ensue. Their harts would breake, if they should not reueale the, greatest matter that hath beene communicated vnto them, yea they wil voluntarily prouoke others, and giue some signification vnto them, that they haue intelligence of some secret, to the ende they may be prouoked, or intreated to disclose the same; and then will they neuerthelesse binde you
with

with conditions, that you shall not discover it to any other, howsoever liberallie they themselves deale therein, and publish it to all commers. By which meane, whether it be. a matter of state concerning the common wealth, or any other matter, the publication whereof carrieth danger; they hinder the course of those proceedings; which otherwise might haue had good successe, and procure vnto themselves the note of trustles babblers. Some others there are, troubled with like humour, yet not so liberall in the reuealing of matters of moment, but will aduenture onely to trust some deere friend, of whose fidelitie they haue better hope, then experience; and so they speede accordingly, for this friend hath also one whom he imbraceth with like affection: and the third, maketh account also of his friend, and so the secret is tossed from friend to friend, that it flieth very shortly into all parts. Thus *Samson* trusted *Dalila* as his good friend, but *Dalila* esteeming better of the Philistines, than of *Samson*, and ioining with them in their malicious practises; made him to paie deerely for reposing of that trust in hir.

hir. To be secret in deed, in all causes of importance, is not found in all; although it be the part of euerie honest man, in all honest causes committed vnto them, to be secret. But bicause this fault of imparting secrets to friends, is common, and incident to manie, and that so manie dangers haue growen aswell in generall to the states of kings, and their dominions; as in particular to seuerall persons: it shall not be amisse to consider some circumstances, to be obserued in this behalfe; which I will endeouour to set down the more briefly, bicause this discourse is already become more tedious then was at the first intended: and yet I hope the well disposed will gather some profitable notes, not altogether vnwoorthy their reading. The principall circumstances, or heads offered to our consideration, are these three; what secrets are to be concealed; by whom; and from whom. The secrets to be concealed, are such as concerne the estate of thy prince, thy countrey, thy friend, thy selfe. The two first so depende ech of other, as he that reuealeth any matter to the preiudice of the one, must of necessity hurt the other;

F

bicause

bicause the prince being the principall stay and pillar of the countrey; it must needs go ill therewith, if his person be any waie endangered: and if the countrey sustaine any detriment by inuasion, sedition, treason, practise, or any other like accident; the prince hath a share in the calamities which by these meanes shall arise. Now the securitie of princes, and their kingdomes, stande verie much vpon the keeping secret of their consultations, and resolutions in any weightie causes, concerning their negociations with other princes: their deliberations and purposes for the atchieuing of any honorable enterprise, tending to the aduancement of gods glorie, the cause of religion, the repose of their countrey, the recouerie of their right detained by the vsurper, the preuention of danger for their better securitie, pollitike stratagemes for the discouerie of treasons, and other practises of the ill affected: these and such like, are matters which occur to be discust, & handled in the secret counsell of princes; the reuealing whereof may ouerthrow all their proceedings, and draw therewith many unhappie

happie euent.

There are also secrets, which are betwixt friend and friend, as likewise betwixt others of other state and condition, which are not of the qualitie of the former; and yet vnmeet to be reuealed. Manie secret contracts and bargaines; manie priuate conferences of their domesticall causes, the present publishing whereof would be occasion of losse to the parties; although the danger of these inconueniences being past, they would be content to discouer the cause of their former secrecie. There are diuers other secrets of greater moment betwixt friends, which somtimes concerne their liues, somtimes their honor and reputation; sometimes their goodes and substance, which may be conserued by silence, wherein there is an honest dispensation, not repugnant to the worde of God, if those secrets tend not to his dishonor, the hurt of our prince, countrie, or neighbor: for these are the bounds and limits of secrecie.

There are also some secrets which concerne euerie mans particular, and which pertainie onelie to himselfe, and such as

he shal do himselfe wrong, if he trust any other with them ; which kind of secrets somtimes occur in the course of our life, and touch also the state and hazard of our life ; and this one example of *Samson* may be sufficient to admonish vs to deal warily therein. He that cannot be faithfull to himselfe, how can he be faithfull to another ; or how can he hope another should be faithfull to him ? Canst thou expect more at another mans hands, thā thou wilt performe towards thy selfe ? But if it be thy good hap to find such a friend, thinke that he loueth thee better than thou louest thy selfe: but if any danger happen vnto thee by thy babling, impute it not so much to thy friend, as to thy owne follie and indiscretion. If *Samson* had loued himselfe, he woulde neuer haue vttered a secret of such consequence to *Dalila*, and trusted hir better therewith (who of all friends is the vnfaithfullest) than his owne hart : which rashnes and credulitie in him, brought foorth tragicall effects, and *Samsons* babling cost him his haire, which was his strength; his eies, which were the guide of his bodie; and he became at the last his

Judg. 16. 19.
21. 30.

his owne executioner, that he might be auenged on his enimies.

Now let vs consider by whom secrets are to be concealed. As princes haue manie secret causes, concerning the preservation of their state, which I haue already briefly touched: so it is of necessitie that they haue graue and wise counsellors, to assist them in the execution of such as are of greatest consequence; as also to aduise them to such good course, as shall be most expedient and profitable for the other affaires of their gouernement; but godlie pollicie and faithfull secrecie must be ioined together: otherwise their consultations and resolutions will haue verie vnhappy issue. For if in a whole bodie of Councill or state there be but one, whose hart is in his mouth, the determinations & conclusions, how secretly soeuer concealed by the rest, will be published by him, to the great preiudice & dammage of the whole countrey: for a man void of secrecie, is like a vessell full of chinks, put in what liquor you will, let it be neuer so costlie, it will run out. But as a good husband will first trie his vessell with water, before he will ad-

uenture to powre wine therein : so it shal be expedient, that some good experience be had of the fidelitie and secrecie of those that are called to this high place of honor, on whose shoulders lieth a good part of the burden of the common wealth, and into whose harts are powdered and shut vp the secrets of princes, and of their state. We locke vp our rich iewels and treasure, not onelie in strong towers, but we haue there also iron coffers to receiue them, that the theefe may not easily obtaine his bootie ; so ought the mouthes of Counsellors, to whom the iewels and treasure ; that is, the secrets of their prince and countrie are committed, to be not onelie as strong towers to containe the same, but also their harts must be as iron coffers, wherein these secret iewels may be carefully and safely preserved. And in this comparison, this may be in brieft the resemblance : the lips are in steed of the wals ; the teeth, the doore ; the toong, the key ; the hart, the coffer ; the iewels, the secrets.

This lesson may also serue for Ambassadors residing in forren parts, to learne
what

what they can of the state of those countries, and of the proceedings of those princes with whom they negotiate; but to be faithfull and secret in the causes which concerne the state of their owne countrie: wherein if they shall at any time be lauish, they are to be held in no better place, than in the ranke and number of traitors.

Secretaries also to noble men, and other seruants to whom the waightie affaires of their masters are committed, must learne to be silent and secret in all matters, so far as their duties towards God and their prince will permit. It extendeth likewise to all other degrees and callings whatsoeuer: to captains, to soldiers, to all magistrates and officers of cities and townes, to publike persons, to priuate persons, to all persons; and among them it reacheth particularly to those that professe the name of friendship, and vnder that name do insinuate themselues into mens harts, with whom the sincere and plaine meaning friend dealeth very liberally, and imparteth his secrets of what nature soeuer. But as it falleth out, that he who pretendeth the

name of a Damon, doth oftentimes play the Dæmon, the dissembling and faithles hypocrite : so haue we instructions thereby, as well to haue great regard in the choise of our friends, as also discretion in communicating secrets vnto them. A perfect friend is not inquisitiue to know more, than thou shalt be willing of thine owne accord to impart vnto him : and if thou finde such an importunate friend, as desireth to be acquainted with more than thou thinkest to be meete for him, such a one as is alwaies asking, and seeketh to enter into thy hart ; thou hast iust cause to suspect him, & to craue lesse of his acquaintance, according to that admonition of the Poet;

Percunflatorem fugito, nam garrulus idem est.

Flie far from him that questions oft doth moue,
He is a blab, and such thou shalt him proue,
And such a friend was *Dalila*.

There are manie notable examples extant, by the which is expressed more liuelie vnto vs, how well secrecie becommeth all degrees. We read of Alexander, that hauing receiued letters from his mother, containing matter of some good importance, when hee had perused the
same

same, he communicated the secret also to his friend Ephestion : but taking his signet from his finger, he sealed therewith Ephestions lips ; shewing thereby what he expected at his hands : and we finde not that Ephestion at anie time playd the blab. It is also recorded of Cato, that being demanded the cause of his stinking breath ; answered, that manie secrets had beene kept so close in his stomach, that they were become rotten, which was the reason that his breth was so vnflauorie. These two great personages, the one the friend and counsellor of a prince ; the other (if my memorie faile me not) a graue senator of Rome, may be examples to those of like place and calling, to shew how well faithfull secrecie is agreeable with their estates. Cicelius Metellus being asked by one of the Tribunes, of his resolution concerning some weightie martiall cause, made answer, that if he thought his shirt were acquainted with the secret , he would cast it into the fire. A lesson to be imbraced of all Generals, Captains, and other officers that haue charge. The seruants of Plancius could not be forced by any torments

ments to reueale vnto the enimies of their master who sought his death, where Plancius had hidden himselfe, to saue his life : A lesson to be learned of good seruants, to carie themselues faithfull and secret towards their masters in like cases.

The last consideration is, from whom secrets are to be concealed. The generall note may be this, that weightie secrets are not to be imparted to anie, whom they nothing concerne. Secrets of state whereof dependeth the securitie of the prince and countrie, may not be discovered to forren princes, who will make their profit of all aduertisements; not to such as haue addicted themselues to their seruice; not to strangers; not to espials and intelligencers; not to the ill affected in religion the treacherous papist, who like the viper is content to rent the bowels of his best nurse, even for the inbred malice which he beareth towards those that are not of his humor and disposition : and that such are not to be trusted with secrets, their praetises in all times, but especially in this latter age do sufficiently teach vs. I neede not looke
backe

backe to manie yeeres; the woorthie execution of so manie within few moneths for horrible conspiracies against their prince and countrie, doth testifie thus much vnto vs, who not onelie reuealed the secrets of this state vnto the forren enimie, the affection of the rotten members in the same, their deuotion to ioine with the aduersarie, the weaknes of the land, the meanes to performe their treacherous intended enterprises: but also were come to the point of the execution of these most bloodie desseins, if God had not put a bridle into their mouthes, and staied the violent course which they held in their butcherly proceedings.

Neither must *Dalila* be made priuie vnto *Samsons* secrets; that is, bad women must not be made partakers of those things, the discouery wherof may be dangerous vnto *Samsons* life. For *Dalila* being of an inconstant affection, will not receive the impression of any secret; and being also of a light toong, will deceiue thee, and reueale the same. Now a question might be made in generall; Whether secrets may be safely committed to that sexe, and particularly to our wiues: wherein

wherein although there be diuers examples, which induce some to be of opiniō, that it is not meete to impart anie secret whatsoeuer to any womā, which their opiniō seemeth to be grounded especially vpon the double experience which *Samson* had; first of his wife, who reuealed his riddle: next of *Dalila*, who bereaued him of his haire: as also vpon *Fuluius* wiues indiscreet vttering of that which he had communicated vnto hir, concerning *Augustus* intention for his successor in the empire: as likewise vpon *Papirius Prætextatus* mothers importunity to vnderstand the secrets of the Senate: a matter so wisely handled by *Papirius*, being but a childe, as it remaineth in record to his perpetuall commendation: yet do I not subscribe to the opinion of these men; but do thinke that all hould and priuate secrets, not concerning any publike cause of state, may be safely committed to discreet, and godly disposed matrons, such as are described vnto vs in the last of *Salomons* Prouerbs. But there is a discretion also to be vsed heerein, we must be sure to know them to be such; and we must haue some experience of
their

their fidelitie, which lesson I haue already deliuered to be obserued likewise in men. Thus one of the Catos is saide to haue trusted his wife with a pretended secret, which caried a shewe of good importance, yea such as being indeed true, might haue cost him his life : but Catos wife, although perhaps honestier than *Dalila*, yet as vntrusty as *Dalila*, reuealed the same; whereby Cato made a profitable experience of his wiues tatling disposition, and of that common prouerbe among vs : *Trie before thou trust.* This is an infirmitie incident to the greater part of this sexe, but godly and vertuous women are able by a better consideration of their duties, in these cases, to temper their tooings, and to bridle their affections which mooue them to reueale secrets.

It is time to make an end, I haue been ouerlong in this discourse, and *Dalila* (I know) will cun me no thanke, for my tediousnes. I hope that the wiser, discreet, and temperate matrones, into whose hands the same shal fall, will giue the best construction vnto my poore labor, wherein my purpose hath not been to exasperate

rate or mooue them in any sort; but by
discouering the ouglie porttreature of
Dalila, and shewing the frailtie of *Samson*,
Dalila may learne to amend hir maners,
and cease to practise to corrupt *Samson*;
and *Samson* looking into his infirmitie,
may endeouour to auoid the suttlerie and
shares of *Dalila*: Which God grant.



A
G O D L I E
M E D I T A T I O N

vpon the 41. 42. ver-
ses of the 10. Chapter of

*S. Lukes Gospell, con-
taining especially*

T H E

*Profit of reproofe, together with
the necessitie and excel-
lencie of the word
of God.*



L O N D I N I,
Impensis G. Bishop.

1. 5 8 8



A godly meditation vpon the 41.
and 42. verses of the 10. Chap-
ter of Saint L V K E S
Gospell.

81

Luk. ch. 10.
verse. 41. 42

Iesus answered and said vnto hir;
*Martha, Martha, thou carest
and art troubled about manie
things :*

*But one thing is needfull, Marie
hath chosen the good part, which
shall not be taken away from hir.*

TH E S E verses con-
taine an answer of
our Sauior Christ,
to the expositi-
on of busie *Mar-
tha*, against hir reli-
gious sister *Marie* :
wherin may be ob-
serued these two speciall things : first, a
reproofe of *Marthas* ouer-great careful-
nes about hir houshold affaires ; next, an
allowance or commendation of *Maries*
choise to heare Christ, carefully occupi-
ed about his fathers busines. And heere
manie good lessons occur to be learned

G

of

of ech part, wherein I purpose not to be ouer-curious : onelie I will gather such principall notes, with profitable application, as the text it selfe yeeldeth to the sense and capacitie of euerie good Christian, that studiously delighteth to meditate vpon the law of the Lord : and to auoide confusion and disorder in the handling of these verses, with the notes which are offered to our consideration ; I will briefly discourse of ech particularitie, as the words of the Scripture shall lead vs.

Ioh. 11. 33. And first, in generall occurreth the re-
 prooffe of our Sauior Christ against *Martha* : wherein I obserue, as may be gathered out of the 11. of *S. Iohns* Gospell, that these two sisters, and *Lazarus* their brother were such, of whom he made singular account and estimation, such as were highlie in his fauor, and caried no small reputation with him, which he testified by that great, woonderfull, and extraordinarie miracle, in raising *Lazarus* from the dead, and in weeping and lamenting for his decease. A thing seldom obserued in him, howsoeuer his humane nature made him subiect to like affections, tempered

verse. 44.

pered with all due moderation; which giueth vs this good instruction, that how neare or deere foeuer our friends are vn- to vs : yet that we ought not to spare them, but with all discretion meete and conuenient, to admonish them of their faults, and to reprocue them according to the qualitie of their errors. The father must not winke at the sonne, nor the sonne at the father; the mother must not soothe the daughter, nor the daughter the mother; the master must not flatter his scholler, nor the scholler his master : in a word, there is no regard to be had of affinitie, no respect of friendship, no feare of authoritie, no doubt of danger, when flesh and blood forgetting it selfe, or rather forgetting the Lord, is caried awaie with worldly respects from heauenlie meditations, and from the practise of diuine exercises. And heereunto we are bound as well in regard of the parties whose facts craue reformation, as also in respect of our selues; charitie, conscience, duty, and religion commanding the one and the other. For if to suffer our neighbors ox or asse to go astray Deut. 22. 1. or perish, be forbiddē vs by the scripture:

much more are we iniointed to haue a christian care of their own soules health, that they wander not to the pit of destruction. Euery man is subiect by the infirmitie of his flesh, to seuerall imperfections, and errors, the pleasantnes whereof wil not permit him to looke so narrowly into himselfe, and to withdraw his feete from the euil waies wherein he hath been accustomed to walke. But as it is the manner of men to see better other mens faults, than their owne; and euen the best disposed haue their blemishes: so it standeth with the rule of Christianitie, and charitie, that hauing our eies thus opened, we should also haue a fellow-feeling of our brothers finnes, and labor to reduce him into the right way of true religion, and godlines. We account him a perfect friend, and haue him in singular estimation, that forewarneth vs of anie temporall danger, and we see this often put in practise among vs; but in spiritual causes of far greater consequence, fewe or none giue admonition. We are good counsellors for the bodie, but carelesse for the soule; we are politike in those things which concerne our temporall pro-

proceedings; but starke idiots in matters of far higher qualitie; we haue our mouths open so long as no danger is imminent, but we will not accept of anie hard conditions, of losse, or displeasure; we haue shifts, and answers readie at all assaies, to excuse our remisse and colde dealing in gods cause. We can confesse and say that some men do not wel to absent themselves from the word, to prefer their worldly causes, before heauenlie exercises; but this man is my brother; I may not offende him; that man is my neighbour, I will not displease him; this man is my acquaintance, I may not breake with him; that man is a stranger, I haue nothing to do with him; this man is a magistrate, I stande in awe of him; that man is my friend, I am beholding to him, I am in his debt, I looke for some curtesie at his hands, he will take it vnkindly to be reprocued, I shal be accounted sawcie, and more bould than becometh me, to seeke his reformation. We are more bound now a daies to our enemies than to our friends: our enemies though reprochfully, discouer vnto vs our faults; our friendes partially shut
G 3 their

their eies, and will not behold them; our enemies, though maliciously; reprocue our vicious actions, our friends vncharitable suffer vs to wallow in our sinnes, and neuer labour to draw vs out of that vncleane sinke and puddle of iniquitie, and all forsooth, bicause they will not offend vs. This is not to follow the example of Christ, whose estate in this world, by the testimonie of his owne mouth, was so poore, and subiect to so many necessities, as not hauing any place wherein to rest his head, it might haue beene a sufficient matter to moue him to stop his mouth, in a cause which tended to his owne benefit, and may seeme to haue proceeded from the tender affection which *Martha* bare vnto him: but Christ preferred the care of hir soule, before the curiosnes of his owne intertainement, and without respect, was bold to tell hir roundly of hir fault. Thus did *Moyse* to *Aaron*, and yet he was his brother; thus did *Iohn Baptist* to *Herode*, and yet he was a man of blood; thus did **Dauid* to *Saul*, and yet he was a frantike tyrant; thus did *Nathan* to *Dauid*, and yet he was a mightie king; thus did *Iob* to his wife,

and

Matt. 8. 20.

Exo. 32. 21.

Matt. 14. 4.

Mark 6. 18.

*1. Sam. 24.

10.

2. Sam. 12. 9

Job. 2. 10.

and yet she was his owne flesh; thus did Christ to *Peter*, and yet he was one of his beloued disciples; thus did *Peter* to the stiffenecked Iewes, and yet he was daillie exposed to most miserable dangers; thus did *Jonas* to the Niniuites, and yet he was in the midst of an insolent and crooked generation.

Mat. 16. 23.

& 26. 40.

Acts. 3. 12.

Jonas. 3. 4.

I finde in a prophane writer this sentence; *Amici vitia qui fert, facit sua*: He that beareth with his friendes faultes, doth make them his own. A sentence, in sense sauoring of great religion, and woorthie to be imbraced of those that haue some better taste of Christ, and that are willing to auoide the waight of so heauie a burthen.

This condemneth all flatterers, who are so far from disliking, or reproofing of their friends errors, (if flatterers may be termed friends) that they make *Alexander* belecue he is a God with *Nicesias*; that *Herods* voice is the voice of an angel, with those peruerse clawbacks; and like the foxe in *Aesops* fables, that the Crowe is a faire birde, that his notes are pleasant, and make a most sweet consort: yea they will laugh with that flattering

Act. 12. 22

parasite bicause *Dionysius* laugheth, and yet cannot yeeld any reason of their ridiculous gestures: A most dangerous, and pernicious generation, and not to be auoided without great circumspection, and iudgement: for flesh and bloode being tickled with praise, and tormented with reprehension, is more addicted to that which bringeth but a momentane sweete, than to that which yeeldeth the least sower in the world.

And here we may consider, what manner of men we ought to be in our reprehensions, and what circumstances are conuenient to be obserued in this behalfe. As we must be zealous, so ought we also to be discreet; as we must not be partiall, so ought we to be prudent; as we must not be curious, so ought we not to be too currish; as we must not be blind, so ought we not to be too sharp sighted; as we must not be remisse, so ought we not to be too rigorous; as we must not lay cushions vnder mens elbowes, so ought we not to set daggers to their harts; but ech of these extremes, are to be tempered with all Christian moderation. Zeale must be guided with discretion,

on, otherwise it will violently carry vs far beyond the bounds prescribed thereunto; and if there are bounds and limites prescribed vnto our zeale euen in Gods causes: how much more ought other affections, and our toongs to be moderated, that we ouerlash not, nor come to short in our duties. He that is partiall, will not discerne, but he that is prudent, can, and will iudge, and censure mens doings; he that is curious, obserueth more than enough; & he that is currish, barketh with open mouth at euery thing; he that is blind, sleepeeth in his owne errors; and being without sense, will not behold the ouglines of others sinnes; and he that is too sharp sighted stareth so long vpon them, that he forgetteth him selfe, and peering into mens actions more narrowly than there is cause, incurreth the note of a busie body, which he iustly deserueth; he that is too remisse, is carelesse of his brothers soules health, and he that is too rigorous, doth often vex his soule, and sometimes by indiscreet admonitiōs driueth him to desperation. We must not barke like dogs, nor bite like woolues at al that we see or
heare

heare in our brethren. Howbeit I do not disallow seuerer reprehensions in some cases, so the same be accompanied with some due circumstances. In sum, these few things seeme meete to be obserued: the party reprehending; the partie reprehended; the maner of the reproofe; the qualitie of the offence; the place where, and the time when. Euerie man ought to reprehende, but euery man ought not to reprehende all; euerie offence is to be reprehended, but euery offence deserueth not like reprehension. Reprehend; but reprehend in fit place, and reprehend in due time. These rules duly obserued, we shall shew therein no lesse Christian charitie, which couereth the multitude of sinnes; than charitable discretion, which maketh our reprehensions to be wel taken, & bringeth forth due reformation. Desperate diseases, require desperate remedies, and desperate wickednes craueth sharpe rebuke. Publike offences are slanderous, and therefore to receiue either publike admonition, or correction. Better the corroziue which healeth with paine, thē the stinge of the scorpion which killeth with pleasure.

1. Pet. 4. 8.

Pro. 10. 12.

ful. But as neere as we can, if there be any hope to reclaime our brother, and if we see him not giuen ouer to a reprobate sense, or wilfully obstinate without reuouerie; let vs do our best endeouours, by priuate instructions, admonitions, and reprehensions, in as sharpe or milde termes as the fact requireth, to bring home the straieng sheepe.

Now what maner of men they ought to be that reprehend, may appeere in the person of our Sauior Christ; namelie of a spotles and vpright conuersation, of a cleane and incorrupt life, and especially, void of those imperfections which they note in others; otherwise as their admonitions, and instructions will obtaine verie small credite, so will they worke as little effect where so iust exception may be taken against them. It is an old verse and verie true:

Turpe est doctori cum culpa redarguis ipsum.

Who blameth others, void must be of blame,
For like offence, yeelds like disgrace and shame.
So as if we feele our selues free from the
like absurdities, we may the more boldly
reprooue others, as otherwise we shall
nauer be able to sounde the bottome of
their

their faults, because we shall finde a flattering humour within vs, which will mooue vs to sooth our selues, or rather our owne guiltie consciences will cause vs to stop our mouths.

Let vs proceed to the maner of Christs reprehension. He saith not simply, *Martha*, thou carest, and art troubled; but *Martha, Martha, thou carest and art troubled about many things*. Which repetition seemeth to carie therewith great force, and argueth the greatnes of *Marthas* offence. It was no time for him to soothe hir, when he saw hir entred into so dangerous a course, and therefore to make hir to remember hir selfe, and to haue a more serious consideration of hir negligence; he awaketh hir thoroughly with this double repetition, *Martha, Martha*: for otherwise it may be doubted shee would haue thought too well of hir actions, because they were referred to the benefit of Christ himselfe, and so haply in hir conceit deserued rather commendation. But he giueth another maner of construction therunto by his sharpe admonition: and although it may seeme to some, that he dealt verie hardly with hir,

hir, as well for the former respect, as in consideration that perhaps it was the first fault in this kind: yet may we learne hee by, as well by what rule we ought to measure our actions of curtesie and hospitality; as also how sinne is to be beaten downe in the blossom, and to be cut off betimes, before it grow to a head. For if Christ had winked at *Marthas* first negligence (if it were the first) it might haue been an occasion vnto hir to haue flattered hir self, and to haue made light estimation of that fault; and so thereby to take farther libertie to commit the like offence at some other time. Besides, the example (as all such examples are quickly imbraced and allowed of flesh and blood) might haue been dangerous to the rest of that familie, and serued them in steed of a warrant to make no difference of times and seasons, when there is question of anie temporal benefit, or other action tending thereunto. And this may be in part a reason why the words of Christ carie so sharpe a taste with them: whereunto may be added, that *Martha* seemed to haue forgotten hir selfe greatly, when as not being content

tent to prefer hir housholde causes before heauenlie busines, would also haue drawn hir sister *Marie* into the like error, and hindered hir from hearing the comfortable tidings of the Gospell: Whereby we see all those condemned, who carieng small deuotion to the word themselves, do labor to peruert others; and from sermons do draw them to vain and idle exercises, or to some worldlie and temporall busines, without regard of the account which is to be made in that great day of the bestowing of their time. But I will not note *Martha* of any wilfull intention to seduce hir sister *Marie*, as our idle, cold, and careles professors may iustly be noted: onelie it may be thought that this inconuenience would easily haue insued, if Christ had not vsed timely preuention. No doubt hir chiefe intent heerin was to haue the helpe of hir sister in those preparations, for the intertainment of our Saviour, which haply she esteemed a sufficient excuse of hir slacknes, or rather accounted it no slacknes at all: but this affection receiued a checke, and these great preparations were the lesse regarded, because

cause so little regard was had of the principal.

Now therefore let our great feast-makers that are so curious in their intertainments, so precise in their diet, learn, that there ought to be a Christian temperance and moderation in their banquets; that they are not to exceede the measure of sobrietie prescribed; that frugitie is to be preferred before superfluitie, and honest curtesie before nice curiositie; that Christ & his poore members are not to be excluded, who are able to feede them with spirituall foode; and that they so intertaine them, as they may finde by their intertainment that they are vnfaignedly welcome. This is not the maner of our age; these are no fit guests for our table; we inuite such from whom we expect some greater benefit; of whom we looke for extraordinarie fauor, the great and rich men of the world, and these we glut and cram (as it were) with all maner of dainties; for these we seeke new cates, new conceits, new confections: but the poore ministers and other members of Christ are in so great contempt with the most,

Luk. 14. 13.

as

as we thinke our tables disgraced, if we admit them therunto. Wherein the heathen go before vs (and we might blush thereat, if wee had not so far past the bounds of shamefastnes) who are said to haue honored their solemne feasts and bankets, with the presence of learned men, skilfull onely in the knowledge of Philosophie, according to the blindnes of that age wherein they lined.

And heere our ministers, and all other good Christians, indued with a more full measure of Christian knowledge, than other their brethren, are to learne this good lesson, that they do not as the manner of the most is in these daies, when they are inuited to such assemblies and meetings; fall into idle and vaine communication; into friuolous and vnprofitable discourses; but that their speeches be seasoned with matter tending to edification, void of offence, woorthie their persons, woorthie the hearers, woorthie the time and place where they are vttered: and if *Martha*, that is, their deere friends do step awrie, that they forbear not for any respect to addresse their steps into the right way.

But

But the ministers of the word are especially in this action of Christ at this time, and in this place to learne that which *Paul* also teacheth, that it belongeth to their charge and dutie, *To preach* ^{2. Tim. 4. 2.} *the word, to be instant in season and out of season, to impropone, rebuke, exhort, at all times, and in all places requisite: in the morning, at noone, after noone, at night, at dinner time, at supper time, at all times; in the citie, in the field, in open assemblies, in priuat houses, in the mountains, in the deserts, by the sea side, on the sea, in publike places, in secret places, in all places.* And therefore as it was a common speech with our Sauour Christ to the people; *Qui habet aures: He that hath* ^{Mat. 13. 9.} *eares to heare, let him heare: so likewise we* ^{Mark 4. 9.} *find, that he gaue generall charge and* ^{Luke 8. 8.} *commission to his disciples; Ite, predicate: Go, and preach the Gospell: and Peter hath* ^{Mat. 28. 19.} *this particular commandement, even as* ^{Mar. 16. 15.} *he rendred the loue and fauor of his master; Pasce oues: Feede my sheepe: againe,* ^{Ioh. 21. 15.} *Peter feede: and againe; Peter feede my* ^{16. 17.} *sheepe: noting by this earnest and pathetickall repetition, the care which he had, and which euerie true minister ought to*

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haue

haue of the peoples soules. Now what account will our idoll ministers make, that cannot feed, and our idle Non-residents that will not feede the sheepe of Christ? Or if they do, it is for orders sake onelie fower times in the yeere. If those men were appointed to haue but fower meales in the yeere for their bodily sustenance, they would thinke their diet verie short and hard; and I thinke it no offence to wish, that such as esteem fower sermons in a whole yeere sufficient for the soules of their congregations, had no better allowance; and that those which preach not at all, were also dieted accordingly, whereof no doubt would insue a speedie reformation.

When princes are to treat of matters of state, and of the waightie affaires of their gouernment, this charge is not giuen to euerie man, but to such as for maturitie of iudgement and wisdom can; for trustines and fidelitie will; for boldnes and courage dare to sustain the burden thereof. And if princes will be serued with men of this sufficiencie in their worldlie affaires: how much more will the Prince of princes haue choise men to be

be imployed in his busines, and to be sent
 in his ambassage? But as princes will
 not acknowledge such as shall take vpon
 them the name and place of ambassa-
 dors, being neither furnished with parts
 answerable to that calling, nor authori-
 zed by them to execute the same: so we
 may be fully perswaded, that God al-
 loweth not of those dumbe dogs, who
 run before they are called, and go before
 they are sent; and being void of all good
 parts, are not ashamed for worldly re-
 spects, to thrust themselues into this
 waightie charge. Againe, as princes will
 reiect the seruice of such as being suffici-
 ent, yet shew themselues negligent and
 careless in the due execution of the af-
 faires committed vnto them; and go not
 through with their busines, but do it (as
 we say) by halfes, crauing audience three
 or fower times at the most in a whole
 yeere: so no doubt the Lorde approo-
 ueth not the seruice of those messengers,
 whom he hath indued with gifts suffici-
 ent for so high a calling, and hath put
 knowledge into their harts, and vtter-
 ance into their mouthes for this pur-
 pose; and yet consider not the waight of

their charge, nor haue due regard to that which they haue taken in hand, but like idle ambassadors, lie lingring at the princes coft, scarce crauing audience to do their message once in a yeere, at the most fower times; and that I doubt more for fashions sake, or for feare of the law, than for any true deuotion. Againe, as it would be no acceptable seruice vnto a prince, if his ambassador, who ought to be resident, and readie at all affaies to further his dispatches, to parle, treat, and confer vpon euerie occasion occurring, of matters tending to the publike weale of his countrie, would lie from the court; and take his pleasure in other parts, committing the managing of these affaires to another, either altogether vnskilfull or vncapable of his instructions: so may we iustly thinke, that God, who would haue his messengers to be resident among the people, to whom they are sent, to treat & parle with them of their league made with him in their baptisme, and of the state of their saluation; will conceine in displeasure against them; if this great burden, which toucheth his honor and maiestie so neere, be by them committed

to

to an vnskillfull hireling, that cannot co-
ceque the waightines of the cause, which
he hath taken in hand, nor make due re-
lation of his message when audience shal
be granted vnto him.

Againe, as Princes woulde (and that
iustly) mislike with their ambassadours,
and account them little better than trai-
tors, that for feare of displeasure, or to
deserue fauor of a forren prince, woulde
omit the principal point, and head of his
message, touching the honor of his per-
son, and the securitie of his state: so let
all those who haue vnderaken this
charge vnder God, fully make their rec-
kening to be cast out of their Lord and
masters fauor, like traitors and rebels, if
they shall conceale any part of their mes-
sage, which toucheth the honor and ma-
iestie of him that sent them.

Now while Christ is thus occupied in
preaching to *Marie*, the text saith that
*Martha is carefull, and troubled about many
things.* And what are these things? Tru-
ly no other things, (as may be gathered
by circumstances) than household affairs,
and (as I saide before) the dressing, and
preparing of Christs dinner; a matter in

shewe very necessary and tolerable, and
 the more, because (perhaps) they could
 not otherwise be conveniently per-
 formed without his presence and labor; and
 yet we see that Christ alloweth not ther-
 of in any sort. If then this care of *Mar-
 tha* escapeth not without rebuke at
 Christs hands, in a matter which carrieth
 some good shew of excuse: how much
 more, do the incessant cares, & continual
 troubles, which wicked worldlings take,
 & sustaine, not once, like *Martha*, but al
 the daies of their life, & as if they should
 liue for euer, deserue to be reproofed?
Martha had respect vnto Christs inter-
 tainment; they onely regard themselues,
 and their profit: *Marthas* care extendeth
 to matters of smaller moment; their care
 is how they may wickedly compass great
 and mightie things; *Marthas* care sauo-
 reth not of any sauing, or pinching hu-
 mor, their care is, how they may heape
 vp wealth, and scrape riches together:
Marthas care hurteth none but his selfe,
 in regard of his slacknes; their care hurt-
 eth themselues and other, for many cau-
 ses. Themselues, by reason of the trou-
 ble and vexation, which they haue in
 getting;

getting; the feare and perplexitie, wherewith they are possessed, in keeping, and the tortures, and torments which they endure in spending: others, because by their worldly carefulnes, they study how they may by all sinister meanes, and bad practises, deceiue euen their deereft friends, to make themselues either mightie, or wealthie; two forcible motiues, which often carie men away violentlie from Christ, yea so far sometimes, that they neuer returne againe. Of the one, *Judas* may serue for an example; of the other, *Saul* may be vnto vs a fit patterne; *Judas* sold his master for money; and *Saul* persecuted *Danid* with great care, and trauell, the better therby to establish his tottering throne.

Matth. 26.

15. 16.

1. Sam. 19.

& 22. 7. 8.

No pretence then serueth, to prefer the care of worldly causes, before the hearing of the word. It is no current excuse, to say: I haue bidden strangers to dinner, nay I haue inuited Christ to dinner, therefore I can not come; or to saie with those in the Gospell; *I haue married a wife; I haue bought fine yoke of oxen; I haue bought a farme, and therefore I cannot come:*

Luk. 14. 18.

19. 20.

Yet thus do our worldlings now a daies

H 4 excuse

Ephe. 5. 25.
Col. 3. 19.

excuse their slacknes, and thinke that they haue sufficiently discharged themselves. We may, nay we ought in dutie, to loue our wiues wel; but so, as our loue towards Christ waxe not colde. We may buy farmes, oxen, marchandize, and perform al other actions agreeable with our vocation & calling; but so, as thereby we be not drawen, and intised to neglect our soules health, and to thinke that hower lost, which is bestowed in hearing of the word. We may be in some measure carefull of our busines; but we must not be ouer-carefull, which is for the most part accompanied with distrust in gods providence, as if times, and seasons, and meanes, being in his hands, and at his disposition; he were not able to giue successe to our labours, vnlesse we did torment, and vexe our selues, and become slacke in his busines in regarde of our owne. The verie heathen heerin accuse vs, and without repentance shall rise in iudgement against vs, at that dreadfull day, who learned onely by the blind light of philosophie, to contemne the things of the world, & to prefer humain knowledge, before the rich treasure of kings,
refusing

refusing the great preferments of court, that they might the more freely, and liberally, attende their studies. *Diogenes* cared more to meditate in his tub, on the mysteries of philosophy, than to ruffle in silkes in *Alexanders* pallace idlie. And *Aristippus* seeing the great cares wherewith he was possessed, and dangers wherin he liued in his nauigation; threw his money into the sea, with these words; I had rather loose thee, than that for thee *Aristippus* shoulde be lost. What woulde these men haue done, if they had beene insightned with the true knowledge of the worde? These examples with manie others, are enregistred, and committed to eternall memorie, to the shame of Christians, who hunt after these glittering things with great greedines, and spend the greatest part of their care, studies, meditations and endeuors, to purchase momentane riches, and to performe some glorious, or rather vaine-glorious actions, forgetting this admonition of Christ: *First seeke the kingdome* Matt. 6.33. *of God, and the righteousnes thereof, and all these things shall be cast vpon you.*

But if neither necessarie care, in our
houf-

household causes, nor vnnecessarie, in other matters, tending to the aduancement of our estates, in wealth, or credite, be allowed of our Sauour Christ, when there is question of hearing of his word: the what iudgment remaineth for those, who hauing no pretence, no colour to hide their wilfull negligence, in this behalfe, do voluntarily absent themselves from the exercises of religion, choosing rather to lye idlie at home, or prophanely abroad, than to frequent sermons and places of publike praier, wher the sweete foode of their soules is offered gratis vnto them?

Thus we see how far the bounds of Christian care ought to extend; thus we see how far *Martha* should haue beene carefull; thus we see how far we also may be carefull in our owne causes.

Now we finde not in the course of the text, that *Martha* being thus sharply rebuked of Christ, murmured, or grudged thereat; which taxeth the rebellious and insolent humors that abound in this our age, among the crooked and peruerse generation: wherein it seemeth that our soares are so full of corruption, so festred,
and

and growen to such a head, as they will
not endure to be touched; much lesse
abide the surgeon to launce them, or ap-
plye hollesome remedies to cure them. If
the well affected minister, like the good
surgeon, do but offer to put his launce
to our soares, we straight waies (as it is in
the Prouerbs) wince like galled horses;
we spurne against the prophets of the
Lord; generall reprehensions, are made
particular accusations, and flanders, and
almost no man examineth his owne con-
science; no man entreth into his owne
hart, which no doubt is a thousand wit-
nesses against him; but like the dog, we
bite the stone, in stead of him that threw
it, that is; we bite, we torment the poore
ministers of Christ, when as in deed our
malice reacheth euen to Christ himselfe,
whose words they vter; and cast them
forth like stones, against the currish and
coggish obstinacie of the wicked: and we
are so much ouercome with gall and ha-
tred against them, when we feele our gil-
tie consciences galled by them, when we
heare our filthy corruptions discovered,
and the manifold pollutions of our oug-
htie sins laid open, that we could be con-
tent

tent like *Marcus Antonius* wife, to weare
Tullies tooing in our hats, because he spa-
 red not to blaze the drunkennes, and
 some other imperfections wherewith
 that man was stained. But although our
Tullies, that is, our ministers loose their
 Mat. 14. 10. toongs, though *Iohn Baptist* go headlesse,
 Mark. 6. 27. to please *Herods* minion, though *Micha-*
 2. Kin. 22. 27. *as* eat and drinke the bread and water
 of affliction, though *Stephen* be stoned,
 Aet. 7. 58. though *Paule* and other faithfull labou-
 Aet. 13. 50. & 2. verl. 3. rers in the Lords haruest be persecuted
 Aet. 3. 4. to the death, imprisoned, banished, tor-
 Aet. 14. 19. tured and tormented: yet ought they to
 Isai. 58. 1. Crie aloud, and not to spare, to lift up their
 voices like trumpets, & to shew the people their
 transgressions, and the house of *Iacob* their
 finnes.

It is now time to looke into the se-
 cond part, which containeth the allow-
 ance, or comendation of *Marios* choise;
 where first before we enter into the par-
 ticularities, this general note occurreth,
 that as reproofe is necessarie for the a-
 mendement of our errors: so commen-
 dation is also profitable, for our farther
 encouragement in well dooing, that we
 may

may resolutely proceed in our well in-
cepted course, and grow from strength
to strength, and from vertue to vertue,
vntil the full finishing of our race.

-----*Laudas aq̃ue virtus*

Crescit, & immensum gloria calcas habet.

Saith the Poet :

By commendation vertue is increast,
And glories spur doth take but litle rest.

And although this alacritie ought to be
in every good Christian; to go forward
with out any spur : yet our dulnes loo-
keth to be stirred vp, and we begin to
languish, and waxe wearie in any good
course, if praise accompanie not our ac-
tions: but this being the true, and vnde-
uided companion of godlines, and ver-
tue, as the shadow is of the body; our
commendation will bring vs the greater
contentment, and satisfaction, if we
haue regard onely to the consideration
of our dueties in all our proceedings.

*Bonum est laudari, sed praestantius esse lauda-
bile n,* saith *Seneca*: it is a good thing to
be praised, but far better to be praise-
worthy. Let *Mary* heare Christ, and
Mary shall haue this honor, euen the
praise of Christ him selfe; and that is a
singular

singular honor in deede, which proceedeth from the honored: but that commendation carrieth small credit, which commeth from a lewd or vicious person; and in my iudgement, that mans reputation is rather diminished than augmented, that hath no better blazer of his good parts. The circumstances then meete to be considered in this point, are these; the party praising, the party praised, the cause, and ground of this praise. The party praising, ought to be such a one, as hauing the vertues, godly disposition, and incorrupt iudgement which belong to an honest man, may adde credit and estimation both to him selfe, and to him whom he graceth with his commendation: for we see oftentimes how much partialitie, and affection preuaileth in these cases, which causeth vs to looke narrowly into the parts deseruing praise, and to winke careleslie at manie things, which obscure, and ouershadowe all the rest; and who is there almost, that is not caried away with a conceit of the least gift, which maketh him to shine neuer so little, aboue his fellowes? Euerie man is giuen to flatter himselfe, and to
make

make the most of nothing; and as praise is an ordinarie, and certaine companion of vertue: so is pride likewise attendant vpon praise; and being somewhat too familiar therewith, laboureth to giue vertue also the checke-mate. Howe much therefore discretion is requisite in that man which commendeth another; may hereby easely appeere. And no lesse moderation, with humblenes of spirit, is to be desired in him to whom praise is ascribed; otherwise, he will set vp his peccocks plumes, and fall as far in loue with himselfe, as did *Narcissus* with his owne shadowe, which in the end will worke his miserable ruine.

Selfe-conceit is a dangerous humor, and not to be tempered but with humilitie, which maketh vs to refer all those good things, all those godlie motions, which are in vs, vnto Christ, and to acknowledge the weaknes, blindnes, and ignorance of flesh and blood, without the assistance of his spirit.

The cause and ground of this praise is also to be considered, prudence, iustice, temperance, chastitie, liberalitie, and such other vertues, haue their due praises;

2.Sam.16.
23.

Luk.18.10,
11,12.

Mat. 23.13.

less; but to heare the word of God, the cause of all goodnes, and as it were the spring whence all vertues are deriued, is the thing which Christ commendeth in *Maris*, and recommendeth vnto all posteritie. *Achitophel* that spiteful and malicious enemie of *Dauid*, was wise; theeuers in the diuision of their booties, seeme to obserue a kind of iustice; the Pharisee is strict in his conuersation, a great imbracer of morall vertue, and as it is in the Gospell, *Fasteth twice a weeke*, which is the part of temperance; giueth tithe of all that he hath, which belongeth to iustice; goeth to the temple to praie, which carieth (at the least) a shew of zeale and religion: but *Achitophels* wisdom was worldlie, full of mischief, and void of all deuotion: the theeuers thinke on nothing lesse in parting the spoile, than on iustice, nay they are then come to the highest point of iniustice: the Pharisees zeale, and other vertues are nothing but hypocrisie and selfe-conceit, and therefore so far from deseruing praise, as they are sequestred and excluded from the true cause, from whence true praise ariseth.

But

But let vs now come to *Marie*, and examine the causes and reasons, for the which Christ attributeth vnto hir this great commendation. What doth she? how doth she bestow hir time, while hir sister *Martha* attendeth hir household busines? We find in the text, that *She sate at Iesus feet, and heard his preaching*: which is that good part which he meaneth she had chosen. She sitteth at his feete, she heareth, she heareth the word: by sitting, note hir diligence; by hearing, marke hir attention; by hearing the word, consider hir deuotion. It is a token of a good scholler to haue so great affection to his masters instructions, as may moue him with earnest desire to presse neere vnto the place where he teacheth: and it is not ynough for vs to be in place where our master Christ is, but we must vse all diligence to be neere vnto him; yea if it be possible, with *Marie* to sit at his feete: for if it were sufficient to be in place where he is, then *Martha* had not been blamed, who was in the same house. To stand aloofe, and not to labour to come neerer, is an argument of great slacknes and negligence: and these three

I things

things, diligence in comming; attention in hearing; and zeale in imbracing the word, are so linked together, and so necessarily depend ech of the other, as the one being taken away, the rest cannot possibly subsist. We must come, & come to heare, and heare to follow: to come, and not to heare is vaine; to heare, and not to follow is damnable: *For not the*

Rom. 2. 13. *hearers onely, but the doers of the word are iu-*

Luk. 7. 21. *stified.* Then let vs so come that we may

James 1. 22. *heare, and so heare that we may follow:*

that comming, hearing, and following, *we may follow the lambe wheresoeuer he goeth, and enter into those ioies which he hath prepared for his elect. Faith (saith S. Paul)*

Rom. 10. 17 *commeth by hearing;* and how shal we heare

vnles we haue access to the place where Christ speaketh? And how shall we vnderstand his voice, vnles we presse neere vnto him? Then how shall we haue faith whereby we are saued, vnles we presse neere to sit at Iesus feete? To compassse the least worldlie matter without diligence we cannot, and with diligence the greatest things may be performed; diligence deuoureth all difficulties, and the hardest actions seeme easie vnto vs thereby

by. If there be question of purchasing a Diademe or crowne, how do we extend all our forces? how do we labor and trauell for the same? The desire of honor findeth no let; the opinion of fame carieth vs through the pikes; the thirst of gaine, feareth no gulse, no rock, no tempest, no danger. In these matters no diligence wanteth; we go, we run, we ride, we poste, we presse, we thrust to come in place where these transitorie things may be found: and shall we then draw backe our feet, or be negligent to find out the hidden treasure, and pretious pearle of the word, *which is to be desired more than gold, yea than fine gold; sweeter also than honie, or the honie comb;* which promiseth & profereth vnto vs that incorruptible crown, which no man can take from vs? This cannot be found without seeking, and Christ himselfe hath spoken the word, *that If we seeke, we shall find.* It is also said *Matth. 7.7.* that *Marie* heard. She did not as I feare manie among vs do; vouchsafe Christ the presence of their bodies, and let their eares go on pilgrimage, and set their minds on their halfe-penie: but euerie part of hir was (as it were) dedica-

ted to that holie action. Heere let euerie estate & degree enter into their consciences, and examine themselues, if they haue deuoted all the parts of their bodie to this office, when they haue been present at sermons. Let the marchant looke whether his mind hath not been in forren parts about his aduentures, or at home in his shop or seller, about his commodities: let the lawier consider, whether he hath not thought vpon his clients causes, or inuented shifts to deceiue the widow and fatherles: let artificers of what trade soeuer; let all other of what qualitie or condition soeuer, noble, base, high, low, rich, poore, remember whether worldlie cogitations haue not drawen away their eares at anie time from the hearing of the word. Attention is the sister of meditation; and without meditation, the word passeth awaie and becommeth vnprofitable vnto vs: It entreth in at the one eare, and goeth out at the other. Hypocrites will vouchsafe to be present somtimes at sermons, thereby to bleare the eies of the world with a preterence of holines: but we cannot saie that hypocrits do lend their eares to the
prea-

preachers, to their good admonitions and wholesome doctrine, or if they do, that it is for any deuotion. The Scribes and Pharisees follow Christ as well as the rest of the people, they enter into the Synagogs, they heare him dispute, they heare him teach; but it is to intrap him; Luke.6.7. it is to take som aduantage against him; it is not for anie affection they beare vnto him, or his doctrine: and therefore it is not ynough to be present; it is not ynough to heare; but a third thing, deuotion and zeale is also required. With this deuotion and zeale did *Marie* heare, as one hungering and thirsting more after righteousnes, than carefull of hir owne dinner, or Christs intertainment; whereof the approbation and commendation of Christ himselfe may be a sufficient witnes. For if hir deuotion had been cold, and not in full measure, or rather as it were burning like fire within hir; *Marie* might haue pretended, nay she had diuers causes to mooue hir at that time otherwise to imploy hir selfe: first, in respect of Christ, the better to provide for his intertainment, and the rather bicause he vouchsafed to visit that

house so willingly; as also for that it seemeth he came on the sudden; next, in respect of his sister *Martha*, who needed his assistance, being not able to dispatch all things alone; as likewise that she might not minister offence vnto him by sitting still, without regard of the great paines which she saw him to take. But none of these considerations could diuert him from his dutie, or make him to forsake that better part which she had chosen. And therefore his sister grieved therewith, as imputing some negligence and want of naturall affection in him, entereth into an expostulation against him; but Christ taketh vpon him to defend his cause: where we may note by the waie, that if the causes are iust & religious which we take in hand, the Lord wil maintaine the against all pretences, against all expostulations, whether of enemie or friend.

None of the former considerations, could make *Marie* to start an inch from his place: which giueth vs this profitable lesson, that being entred into this good course of religion, and pietie; we should persist, and go forward therein, and not decline from the same, for any worldlie respect

respect whatsoeuer. The busines, and affaires of this life, (I confesse) are manie, and may mooue vs very much : but they must not remooue vs in any case from hearing of the word; our sisters and kinfolks are, and may be (no doubt) deere vnto vs; but Christ will haue vs to forsake father, and mother, sister, and brother, and those things which we haue in greatest estimation, to follow him. Oportunities are not to be neglected; let vs heare Christ while we may, haplie when we would we shall not. *Marie* (no doubt) had this consideration, that he was to go about his fathers busines, that he vsed not to sojorne long in one place, that he was to communicate his gifts, and graces to manie, that the ignorant, poore, blinde, lame, and diseased of other parts, and of other countries had like desire, and need of his presence; and therefore she tooke the time while it was offered. Perhaps some other time might haue beene found, for his better entertainment (and Christ is not so curious a guest, as many of our great; naie meane men are) but it might be doubted whether so fit a time, or place, woulde haue

Mat. 10. 37.

Luk. 14. 26.

Mat. 16. 24.

25, 26.

Luk. 9. 23,

24, 25, 26.

beene againe presented for the hearing of the word : and therefore *Marie* verie wisely, and religiously, imbraced the present occasion, vsing the benefit thereof to hir great comfort, and consolation.

And here I might iustly taxe the corruption of our age, which omitteth no occasions, which seemeth neuer wearie, to heare friuolous discourses, or vaine tales, of I know not what prophane authors: but these men are no sooner in the church, but they seeme to be as it were cloied, and to haue taken a surfet of the doctrine of Christ, and his ministers: they that can be content to stande with paine many houres, at idle pastimes, are loth to sit at ease, one houre at a sermon: they that presse neere, and are most attentue to heare idle communication; stand a far off, at religious and godly exercises, so as it may appeere, that they carie verie slender deuotion thereunto. Let the guilty conscience examine it self, and amend by the example of *Marie*; of whom it is added in the text, that *she had chosen the good part*; which increaseth greatly hir commendation. For to be compelled to heare Christ, is not thank-
woorthy,

worthy, and if in performing any good office of curtesie or humanitie to our friends, it is the more acceptable when it proceedeth frō a man voluntarily without intreatie, without long expectation, without constraint; and *Bis dat qui cito dat*: He giueth twise that giueth quickly: much more will the Lord esteeme of those offices of pietie & godlines, which are performed towards him, with al willing readines, and readie willingnes. A point which condemneth the recusants of our time, who are so far from choosing this good part, that they vtterly refuse and abhor to visit our holie exercises, excluding, and as it were banishing themselves from the presence of Christ, and consequently from the ioies of heauen.

Let vs now looke more particularly in to the words of our Sauior Christ, concerning the word. *One thing* (saith he) *is needfull; Marie hath chosen the good part,* which shall not be taken from hir. Wherein three especiall things may be obserued. First, the necessitie of the word; next, the excellencie thereof; then, the assurance of the continuance of the same, promised

fed to those that religiously imbrace it.

Martha, as we haue already heard, was busied about manie things, concerning matter of houlhold, forgetting the principall, which concerned hir soules health, and therefore as Christ reproofeth hir vnneccessarie carefulnes ; so he putteth hir in mind of a more necessary point omitted by hir. I see a large field of discourse, offered by these three obseruations, but I wil not extend my cōceits so far, as may bring foorth more paine vnto me in writing, than profit to those that shall read the same. And bicause I find the necessitie and the excellencie of the word, to haue so neere affinitie, as he that granteth the one, cannot denie the other, for the mutuall correspondencie which is betweene them, I will be bold to confound them together, and yet I trust without anie great confusion, purposing to shew the excellencie by the necessitie, and the necessitie by the excellencie.

Now the necessitie and excellencie of any thing, is seen in nothing better than in the effects, in the fruits and commodities which it produceth. And what can
bring

bring foorth better effects, better fruits,
 better commodities than the worde of
 God? It chafeth away the mist & clouds
 of darknes; it openeth the eies of our
 understanding; it inlighteneth our minds Pfal. 19. 8
 as the prophet *Dauid* testifieth: and are
 not these notable effects? Our minds
 being inlightened, it maketh vs to enter
 into our consciences; it displaieth the
 vglines of our sinnes; it giueth vs a true
 feeling and remorse of them; and final-
 ly conuerteth our soules vnto the Lord: Pfal. 19. 7
 and are not these notable effects? Being
 conuerted to the Lord, it intertaineth vs
 in his good fauor; it teacheth vs to walk Ibid. v. 1
 in his waies; it conducteth vs in the right Deut. 29
 path, and directeth our steps euen to the
 place of eternal blisse: and are not these
 notable effects? It is the spirituall suste- Deut. 8.
 nance whereby we liue; the sinewes of
 our soules, yea life it selfe, without the
 which we are as dead, and sleepe in euer-
 lasting death: and are not these notable
 effects? That we are regenerated and 1. Pet. 1
 become new borne babes; that the ori-
 ginall corruption and filth of our first
 parents is not imputed vnto vs; that we
 are washed and clenfed from our iniqui- Ioh. 15.
 ties;

ties; and presented pure and vnspotted before the tribunall seate of God: is an effect of the word. That the burden of our sinnes, which oppressed vs, is made easie; that we feele inward comfort in our soules; that we sing *Alleluia* with the saints in the Congregation, and reioice in the spirit vnto the Lord: is an effect of the word. That we are ioined with God; that wee are fellow-heires with Christ our eldest brother, of the celestial inheritance, and shall after this transitorie life, be put in full possession thereof: is an effect of the word: Then who can denie that the word is both necessarie and excellent? If without it we liue in blindnes and error; if vnder the compass of condemnation; wandring in the vale and shadow of death; out of the fauor of God; hunger-starued in our soules; most vglie and monstrous creatures, void of comfort and consolation, abiects and fugitiues from the presence of the Lord; and falling headlong into the pit of euerlasting destruction: who can denie that the word is both necessarie and excellent?

This worde hath manie names in the
Scrip-

Scripture, which do euerie of them as well illustrate, and set foorth the excellencie, as also shew vnto vs the necessitie thereof: In Deuter. it is called Manna: In Exodus, a Carbuncle; *Amos* termeth it Bread; *Esay* Light; *Jeremie* a Fire; *Micheas* an iron Horne; *Dauid* a Lanterne vnto our feete, the Rod of strength, the Scepter of Gods kingdome, the Way of life; In *Matthew* it is a Treasure; In *Luke*, a Plough wherewith the church is tilled; *Paul* calleth it the power of God, the Helmet of saluation, the Sworde of the spirit. It were almost an infinite labour to search out and set downe the seuerall appellations of the worde in Scripture; and to discourse vpon them all, were a worke altogether without end: yet shall they not all be passed ouer with silence, because some brieue explication, and application of some of them, will serue much to confirme that vnto the faithles generation, whereof no good Christian will euer make any doubt, for that in the word, we finde this of the word. It is a Carbuncle, and what is the nature of a Carbuncle? To yeeld most cleer light, euen in the darkest & obscurest places.

Againe

Deut. 8. 3.

Exo. 28. 18.

Amos 8.

Esaie 9. 2.

Ier. 23. 29.

Mich. 4. 1.

Psal. 119.

105.

Psal. 23. 4.

Mat. 13. 4.

Luke 9. 6.

Rom. 1. 1.

Ephe. 6. 3.

Againe, it is a Lanterne vnto our feete,
and a Light vnto our steps, which in
fense, concurrerh with the other. And
where is the Carbuncle, where is Light,
where is the Lanterne needful and com-
fortable? In darkenes; where is this
darkenes? In the worlde; what is the
world? Truelie a most miserable dunge-
on, and pit of palpable darknes, euen as
thicke as that of *Egypt*, wherein are
most dangerous stumbling blocks, most
deepe gulfes, most intricate and endles
labirinthes, which the deuill our aduer-
sarie hath laid, to entrap, and enwrap vs,
that being once fallen, we should neuer
rise againe. But this light of the worde,
hath discovered them all vnto vs, and
like *Ariadnes* threed, doth guide and
conduct vs, out of the maze, wherin that
cruell and greedie *Minotaure* lurketh,
readie to deuour those that wander ne-
uer so little out of the way. In this tem-
poral darknes, what greater comfort can
arriue to him, who either at home or a-
broad goeth he knoweth not whether,
than a lanterne to direct him in his
course, and to addresse him in the right
path? If we go but downe a paire of
staires,

staires, or ouer a threshold, how timorously do we set our feet to the ground? Howe carefully do wee grope with our hands, and make them as it were bucklers, to defend our faces; at euery step we be carefull of sure footing, and at euerie newe step, we feare the next, doubting some danger. But these dangers are not so certaine, as in that spirituall darknes, for at euery step there is a stop, and to helpe vs forward, that we may the more easely fall, sathan maketh the way slipperie and myrie, that falling we may not easely recouer our selues. But that we may perceiue his snares, and auoid them, God hath giuen vnto vs his word, a lanterne to our feete, and a light to our pathes, which worde, *David* also calleth the rod of strength; and direction to stay and vphold vs that our feet slip not. In darke and slipperie places, to haue the benefite of light is a great helpe, and comfort; but not onely to haue light, to see the blockes that lie in our way; but also a staffe, to sustaine our weaknes, is a singular blessing. To him that trauelleth on the land, in a mistie and cloudy day, and in an vnknown place, a guide can
neuer

neuer be vnwelcome, bicause the danger of beasts, the hazard of theeues, and (if nothing else) the vnpleasantnes of that solitarie progresse, will not a little dismay him. To him that trauelleth on the sea, in a strange coste, without direction of carde or compasse, when by the violence of winde, waues, and fogs, he hath as it were lost himselfe; a good and expert pilot must needs be very acceptable. The state of vs that liue in this world, is altogether like vnto the state of the traeller, or of the mariner, and the onely guide, the onely pilote, to direct our course, whereby we may auoide the imminent perils, which hang ouer our heads, is the word of the Lord.

But this is not all: it is not onelie a lanterne to light vs, a staffe to staie vs, a pilote, and guide to conduct vs out of dangers; nay the verie way it selfe; but it is also a sword, an helmet, a complete harnes of prooffe, to withstand the force of the enimie, to resist the fire darts of sathan, and to tame his vnbrideled rage. It is a poetickall fable, but not without some sense, that *Thetis* dipped hir sonne *Achilles* in the riuer *Stix*, whereby his bodie,

bodie might be made (if I may so saie)
 impenetrable; and yet *Achilles* was not so
 safe, but *Paris* could wound him treache-
 rously, in the sole of the foote: but we
 are so dipped in the blood of that imma-
 culate lambe, Christ Iesus; so armed and
 defended with the sworde of the worde,
 the shield of faith, the helmet of saluati- Ephes. 6. 14,
 on, the brest-plate of righteousness, and 15, 16.
 shod with the shooes of the preparation
 of the Gospell; as if we stand fast, like
 good soldiers, vnder the banner of our
 captaine Christ, and vse the weapons
 which he hath giuen vnto vs: the force
 of the strongest enimies, nay thousands
 of enimies, nay the very gates of hell it
 selfe shall not preuaile against vs. The
 diuel may nibble at our heele, but he shal
 neuer come so neere, to wound the sole Gen. 3. 15.
 of our foote, or touch the least haire of
 our head: but if we shall negligently put
 off any part of this complete harnes, we
 shall forthwith lie open to that maine
 enimie of our soules; and being wilie, he
 will take his aduantage against vs, and
 being also mightie, he will ouercome vs,
 and reduce vs to a most miserable serui-
 tude, both of bodie and soule. This word

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Psa. 104. 15.

is also called Manna, and bread, in other places of Scripture; shewing that as without bread, and sustenance, it is impossible for vs to subsist in this world: so our soules should be miserable hunger starved, without this spirituall foode: and as bread maketh strong the hart of man, as the prophet *David* speaketh: so the word is the strength, and as it were the marrow of our soules. And as he that will intertain his health, and life in this world, must receiue bread into his mouth, and not onely receiue it, but also chew it, and swallow it into his stomacke, that being there digested, it may be conuerted into holeesome nutriment: so he that desireth to liue for euer, must not onely receiue the worde with his eares, but also embrace it, and let it enter into his hart, and meditating thereon, digest the comfortable doctrine, and profitablie apply it vnto his soules health. And as when we haue digested that portion of breade which we haue eaten, we presentlie feelee a newe appetite, which calleth for newe sustenance: so must we without intermission, by hearing, meditation, & practise, satisfie the stomacke of our soules,

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hungering and thirsting after righteousness. And is it true, that there is such a proportion, and analogie between temporall, and spirituall food? Then in what miserable estate are they, that may, and yet refuse to feede their soules with that heavenly Manna? As likewise they that are, or ought to be the good stewardesthereof, to breake and deuide this bread of life vnto the people, but take verie slender care to performe this dutie. But of this inough already.

The worde is also called a pearle, or treasure, for the which we ought to sell all that we haue, that we may be therby enabled to buie the same. For it, we must not spare our best iewels, we must not spare our richest bags, nay we must not spare our dearest blood. And if nothing ought to seeme too precious, nothing too costlie, nothing too deere, in comparison of this treasure: what treasure, what iewel, what siluer or gold shall we prefer before it? That, is as the dust & drossie of the earth: this, a most perfect, and pure quintessence, yea puritie and perfection it selfe; that is subiect to alteration, corruption, losse, and danger of fire,

Mat. 13. 44

Reu. 12. 11

1. Pet. 1. 25.

Psal. 33. 11.

Psa. 119. 89.

water, theeves, and many other hazards; this is ever one, immutable, constant, abides with them, & within them that embrace it, & neuer to be taken from them. I will not stande to make any particular application of the other appellations of the worde, these few may suffice to shewe vnto vs the necessity & excellency therof, according to my first purpose. In sum, if things of greatest continuance, are to be preferred before brittle & momentanie things; if things whereof greatest good ariseth, before those that yeeld little, or none at al; if things pure and incorrupt, before those that are full of pollution; if things pleasant and comfortable, before those that bring little or no true contentation: then let the worde of God, be iustly preferred before all things, bicause there is nothing that for these respects can match therewith.

1. Pet. 1. 25.

Mar. 24. 25.

Mar. 13. 31.

Let vs now come to the assurance of the continuance of this worde, in these words of our Sauour, *which shall not be taken from him*. The continuance of the word is eueralasting, and world without end; *Heauen and earth shall passe away, (saith Christ) but my words shall not passe away: but those*

those onely shall reape the benefite, and
 comfort thereof in the world, that carie
 a sound affection, and true deuotion
 to the same. If we follow it; it will follow
 vs, and we shall haue a full measure and
 portion thereof: Christ will come to our Ioh. 19. 23.
 houses, he will dwell with vs, he will visit
Marie, and instruct hir in the way of
 truth, and saluation. But if like wanton
 children, we shall cast this bread of life
 vnder our feet, as if we were eldied ther-
 with; if we shall begin to bite our nurses
 teate; that is to say, vschard measure to-
 wards the ministers, who like good and
 tender nurses deliuer the sweete milke of
 the worde vnto vs, (a matter too rife in
 these daies:) we must looke for the like
 measure at Gods hands; who will not
 faile to correct our wantonnes, and to
 chastise such corne-fed children; yea he
 will take their bread from them, and
 giue it to those hungrie soules, to whom
 it will be better welcome. Amos 8. 12.
 Then shall we
 wander from sea to sea, and from the
 North enen vnto the East; then shall we
 run too and fro, to seeke the worde, and
 shall not finde it.

Wherefore to conclude, if we haue a-

by care of our soules, any commiseration of the wretched estate wherein we stand, let it appeare by some better fruits, that we burn with a fervent zeale of the word; that we reuerence and honor it; that we prefer it before all temporall things whatsoever. Let the people shew their earnest deuotion to heare; let the ministers shew their willing readines to teach; and both an vnfaigned desire to follow, and put in practise that which is heard and taught: let both (I say) concur in the performance of each Christian duty: let the people heare, and heare often, and heare attentively, and practise effectually: let the ministers preach, and preach often, and preach sincerely, and practise effectually: for as the coldnes of the people in hearing shall receiue a heauie iudgement; so the slacknes of the minister in preaching shall not escape unpunished. God grant a full measure of perfect deuotion in hearer and teacher, that the word may abide and dwell in vs, and bring forth such plentiful fruit, as may make vs acceptable vnto the Lord, in that great day when euery man shall be called to account for his talent;

lent; and receiue such reward as is due to profitable, or vnprofitable seruants: at what time he will diuide the sheepe from the goats; the one to his right hande, the other to his left; the one to iustice, the other to mercie; the one to ioy, the other to torments; the one to euerlasting condemnation in hel fire with the diuell and his ministers; the other to perpetuall glorie in heauen with the blessed Saints, Angels, Archangels, and the rest of those celestiaall citizens, there to sing praise vnto the Lambe which sitteth on the throne, for euer.



A
B R I E F F E
DISCOVERSE
intituled

A BVCKLER AGAINST
A SPANISH
BRAG:

Written vpon the first ru-
mor of the intended inua-
sion, and now not alto-
gether vnmeet to
be published.

* * *



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DISCOVER
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To the Reader.

GOOD Reader, this short discourse following, was penned when the rumor of the Spanish inuasio was first dispersed; which I did then forbear to publish for some particular causes. But now being moued for dutifull considerations to present the two former to that good Ladie: I thought it not amisse, hauing altered some thing in the first copie, to ioine this also vnto them, and to offer the same to thy courteous acceptation. It is verie true that it cometh out of season in respect of the action: neuertheles considering that the enimie carieth still the same mind towards vs, and that he is not so repulsed with dishonor; so departed with disgrace; so ouerwhelmed in the sea; & dispersed by Gods mightie power with intollerable losse and dammage; but his inueterate malice, and our sinnes may cause fresh supplies to returne: as likewise that such meditations are profitable not only against these Spanish secrets and attempts; but also against the practises of all other nauersurors of his nature, qualitie and disposition, wherof there are manie, which looke askew, and with an enuious eie vpon the prosperous & flourishing estate of our sacred Prince,

Coun-

Countrie, and Religion: I haue presumed to offer vnto thee this BUCKLER against all his, and their future brags and malicious enterprises. I know the zealous minister hath and doth deliner vnto thee daily bucklers of perfect prooffe: vse theirs, and neglect not this in thy like occasions: Theirs are of better proof, bicause they are of better skill: yet maist thou find somewhat heerein wherewith to defend thy selfe. If thou shalt accept thereof, it will encourage me to endeuor to prepare some better and stronger weapon, when any iust cause shall be presented. Farewell.


E. R.



A brieſe Diſcourſe intituled, A
B Y C K L E R A G A I N S T
A S P A N I S H
B R A G :

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Written vpon the firſt rumor of the
intended inuaſion, and now not
altogether vnmeete to
be publiſhed.

 H E rumor of in-
uaſiõ ſoundeth no
doubt vnpleaſant-
ly in the eares of
thoſe, that haue
manie yeeres liued
in peace and tran-
quillitie, and may
at the firſt not a little diſcomfort the vn-
ſetled and faint courage. But vpon bet-
ter conſideration of the goodnes of the
cauſe to be defended ; the neceſſitie of
reſiſtance ; the dangers that may be in-
curred ; the nature and diſpoſition of
the enimie ; with other like circumſtan-
ces : the weakeſt begin to take hart, and
to arme themſelues againſt al euents. And
this is a very good reſolution, and woor-
thie

this great cōmendation; wherein that we may be the better cōfirmed & encouraged now in this threatening time: I haue presumed to offer this short discourse, as a *Buckler*, vnto euerie good Christian and faithfull soldier of our nation; the vse wherof may be in some measure profitable and comfortable vnto them; consisting of a consideration of our state, according to the rule of religion and godlie wisdome, with some remedie against the intended mischiefe. Wherein (that we may proceed with some order) we will consider two things: the one, *Whome we are*, (I meane the faithfull;) the other, *Vnder whose banner and conduct we fight*. We are the *workmanship of the highest, created after his owne image and likenes; whose haire he hath numbred, and will not suffer* one of them to fall without his especiall providence. And if he taketh care of the haire of our head; how much more hath he regard of the conseruation of the bodies and blood of his Saints? whereof one drop is more pretious than manie thousand haire.

A sparrow falleth not to the ground, without the Lords direction; wee are more deere

Psa. 119. 73.

Gen. 2. 26.

7.

Mat. 10. 30.

Luk. 12. 7.

Mat. 10. 29.

deere vnto him than all the sparrowes in the world, and therefore why should we be discouraged? If the least woorms and senseles creatures are vnder his protection; how much more are they whom he hath vouchsafed this great honor *to be made like vnto himselfe: yea sonnes, and fellow-heires* with his sonne of the celestiall inheritance. If we are his sonnes, then is he our father; if our father, then vnles we be graceles imps and disobedient rebels, he will not faile to performe the part of a good father vnto vs. Our earthly fathers do it, much more will our heauenlie father: hee that spared not the blood of his owne and onely sonne to saue our soules from the bondage of the prince of darknes; will he refuse to preserve our bodies from the rage of the king of Spaine and his adherents, especially, when for the maintaining of his glorie, we shall not be afraid to expose the same vnto the edge of the sword?

It is no doubt a great comfort vnto a childe, to consider that he hath a father that loueth and cherisheth him, that tenderly careth for him, that prouideth necessities for his maintenance; but let the
father

Luk. 20. 36.

Iohn. 1. 12.

Galat. 3. 26.

Rom. 8. 17.

Matth 7. 9.

10. 11.

Rom. 8. 32.

Iohn. 3. 16.

father loue his sonne neuer so much, let him leaue his son neuer so great wealth; yet is he not certain either of his fathers life for the continuance of this comfort, or of the substance which shall be left vnto him, bicause although this father may frankly bequeath his goods to his sonne, yet can he not by any prerogative or interest he hath therein, make such assurance, as the same shall not be subiect to losse, change, and corruption: it is far otherwise with our heauenlie father, and with the inheritance of all the blessings which he bestoweth, we are sure neuer to be destitute of a father, bicause he is *eternall*; nor of a good father, bicause he is *mercifull and of great kindnes*, nor of temporal blessings, bicause he can both giue and assure them; nor of spirituall blessings, bicause they are laid vp for vs in his treasure, where no man can take them from vs. Earthlie fathers will hazard far for their children, and labor to rid them out of their troubles, to protect them in their extremities, & to furnish them with such necessities as make for their defence; but they cannot giue them anie assurance of their deliuerance; they can but minister

Reu. 1. 8. 11.

Ioc. 2. 13.

minister the meanes; not promise successe; bicause they themselues depend of a superior power: It were great arrogancie for them, and an ouerweening presumption to proceed so far; but the Lord both can, and will performe all these things vnto vs: and therefore what shall make vs afraid? Shall the malice of the Spaniard? Shal the multitude and numbers of this blood-thirstie tirant? Shall his great preparations, his threats, his brags, his weapons, nay his presence moue vs? No, we are the Lords* children, and* *under the shadow of his wings* *Deu. 14. 1.
*Psal. 61. 4.
shall we be safe.

He toucheth a tender thing that toucheth the apple of our eie; and we haue reason to be carefull to saue the same harmeles, bicause of the necessarie vses thereof in this life; we are to the Lorde as the *apple of his eie*, according to his Zach. 2. 8.
own testimonie, and he may easely iudge in what price and estimation we are with him, that wil consider what account and reckoning we make of this member: As we take him for our enimie that offereth violence vnto it; so do we straightway labor by al good meanes to defend & pre-
L serue

serue the same. The Lord dealeth in like maner, but vseth a more seuerer kinde of proceeding; he doth not onely repute them his enimies that offerre violence vnto the apple of his eie, but also those that do but in any iniurious sort touch the same; and he doth not alone defend it from the violence and harme offered, but doth likewise take sharpe reuenge of the enimie.

Psal. 23. 1.
John 11. 14.

Againe, we are the *sheepe of that good shepherd* whose eie is alwaies fixed vpon vs, who is carefull to feed, and to defend vs from the iawes of those rauinous beasts which lie in waite to deuour vs; if we go astraie, he is readie to bring vs home; if we fall into any danger, he is at hand to deliuer vs; if we are in any extremitie, he is present to helpe and assist vs, so as no ill can happen to those that are of his focke. The good shepherd tending the safetie of his sheepe hath a fold to shut them vp from the violence of the sauage and bloodie wolfe; the Lorde hath more then folds; he hath strong forts to couer and shield vs, from the assaults of al Spanish woolues that prepare snares for our liues. The good shepherd
atten-

attentively watcheth ouer his sheepe;
but the weaknes of his flesh will not suf-
fer him to be alwaies waking, for nature
requireth somtimes to be refreshed, that
it may be the better enabled to endure;
and holde out; but the Lorde is not as
man, he giueth himselte no rest; *He that*
keepeth Israell neither slumbreth nor sleepe! Psal. 121. 4.
he hath no need of this interchange, but
sitteth in heauen, as in a watch-tower;
and overseeth with an indefatigable care
and diligence all his creatures; and with
an especiall protection defendeth his
chosen sheepe: and shal we then be afraid
of a Spaniard?

Againe, we are soldiers of a most migh-
tie captaine, and haue giuen our names ^{2. Tim. 2. 3.}
to serue in his battels; he hath mustered
vs, & allowed vs in his field. A good cap-
taine so much tendreth the conseruari-
on of his soldiers, as he accounteth the
disgrace, iniurie, and dommage done vn-
to them, a great dishonor vnto himselte,
and will studie by all meanes to secure
them from all danger: he will not spare
his blood for their safetie, he will be the
first to incourage them, and giue them
an example to performe actions of ho-

nor, and chiuallrie, and rather die before
 then; than staine his name with that
 foule and deepe-die of cowardice and
 infamie. If these worldly captaines haue
 such carefull consideration of their ho-
 nor, and of the conseruation of their sol-
 diers: how much more carefull is the
 Lord of hosts to defend such as are in his
 pay; if the one thinke himselfe disgraced
 if the enemy insult and triumph ouer any
 of his soldiers, and studie to reuenge the
 same: how much more will that grand-
 captaine be reuenged for the disgrace,
 dishonor, and violence which shall be of-
 fered vnto those that are of his partie?
 And shall we then be afraide of a Spa-
 niard? Thus are we (I meane the godly of our
 land) the sonnes of a most louing father;
 the apple of the Lords eie, the sheepe of a
 good shepheard, the soldiers of a puissant
 captaine, which last point giueth vs en-
 trance into the seconde consideration;
 namely, vnder whose banner and con-
 duct we fight. It is already sufficient-
 ly declared that the Lorde is our cap-
 taine; then it appeereth also that we
 fight vnder his conduct; in whom may be
 con-

considered two speciall things, the one, *that he is omnipotent*, and therefore able to Gen. 17.1.
lend his faithfull soldiers of England assistance, able to stand for them, and to 78 & 35.11.
giue them strength to do valiant things: the other, *that he is louing and mercifull*; Ioel 2.13.
and therefore willing to receiue those that maintaine his cause, into his protection, and to giue vs all good meanes to withstand these Spanish enimies. That he is omnipotent, besides his owne testimonie in Genesis, the creation of all the creatures celestiall and terrestrial do witness it; their perpetuall conseruation and continued course since the beginning doth shew it; but these are things of infinite consideration, exceeding the capacite of earth and ashes; the least worme, the least member and part of our bodie doth without exception confirme it. When we looke vpon our hand; the onely viewe thereof giueth sufficient cause to admire the omnipotencie of the maker, and when we call to minde what rare things are performed by this only member, whether in matter of acts and sciences, or in any other arts of honor and valour; we haue occasion thereby to enter

into consideration of the mightie hand
of that great workeman which made the
same. If our hand of flesh is able through
him to do these great things, how much
more able is his owne hande to do the
greatest? If his hand haue that power of
nothing to create all things: how much
more hath it power to defend that which
he hath created? The prophet *Esay* saith,
that *he hath measured the waters with his
fist, and counted heauen with a span, and com-
prehended the dust of the earth in a measure, &
waighed the mountaines in a waight, and the
hills in a ballance. The Lord your God, (saith
Moses) is God of Gods, and Lord of Lords, a
great G O D, mightie, and terrible. There
are infinite places in Scripture, where-
in the infinite power of the Lord is set
foorth vnto vs. And although the ac-
tions of the wicked doe make prooffe
that they haue wholie forgotten God:
yet am I perswaded that as the verie
diuell * their father doth beleue and
tremble, as it is in Saint *James* Epistle: so
the *Atheists* of this age are not ignorant
that there is a God; a God of great
power, might, and maiesty, and no doubt
the cruell Spaniard, if he haue any con-
science*

Esay.40.12.

Deut.10.17

*Iohn.8.44.

James.2.19

science at al, is not without some feeling, that this God looketh into these his trecherous and blooddie resolutions; and that there remaineth a iudgement without mercie for him, who without all compassion hath alreadie in the lowe Countries, and is now also prepared to bath his butcherly sword in the pretious blood of his Saints in England. But let him know, that without this God, the best strength of man is nothing but weaknes; all his force nothing but infirmie; his speares, like bulrushes; his bucklers, like paper leaues; his bulwarks like heaps of snow against the sun, easily beaten down and consumed: and that although the armies of the wicked be in number so many, as by them al the riuers of a country may be made dry; the mountains plaines, and the plains mountains; though *Pelion* were laid vpon *Ossa*; the *Alpes* vpon the *Riphean* hils; and one vpon another, euen with those rebellious giants to wage battell against the Lord of hosts and his saints; though *Babel* towers touch the clouds, and be made as a ladder to presumptuous *Nimrod* to scale the wals of heauen; yet the least blast of

Genesis.

the Lords mouth is able to batter them
 downe, and to make them leuell with
 the earth; for it is not with our God
 as it is with the sonnes of men. The grea-
 test and most puissant prince that liueth
 cannot vndertake anie enterprife offen-
 siue or defensue, but with the assistance
 either of his owne subiects, or helpe of
 confederate princes; and yet with all his
 helps, hath cause to stand in doubt of
 the issue and successe, bicause as he saith;
Anceps est alea belli: The chance of war is
 doubtfull, or rather as the prophet spea-
 keth; *Vaine is the helpe of man*. But our
 God *Iehoua* needeth no mans helpe; all
 things are *of him, through him, and for him*;
 and although all the men of the world
 shall refuse to ioine with his saints in their
 godlie battels, or shall ioine together a-
 gainst them: yet wil he arm the woorms
 and least things of the earth to take their
 part, and make them executioners of his
 iustice, wherof are extāt in * *Pharao*, in *He-
 rode*, in * *Antiochus*, in many others notable
 examples; nay he will adde such strength
 to the hand of his people, that *Shamgar*
 shall pearce the sides of sixe hundred of
 the yncircumcised with a goade; * *Samp-
 son*

Psal. 60. II.

Rom. II. 36

Exod. 8.

Acts. 12. 23.

1. Mac. 9. 9.

Jud. 3. 31.

Judg. 15. 15.

son shall slay a thousand with a iawebone; 1. Sam. 17. 49.
David kill *Goliath* with a sling, to the vtter discouragement and confusion of all Philistins; one man shall ouercome many, one hundred a thousand, one thousande a million of enimies; nay he will giue power to the sounde of a horne or trumpet to throw downe the wals of *Iericho*, to ouerthrow the gates and fences of the strongest cities, he will with *Moses* rod deuide the sea, and make a path for his chosen people, but ouerwhelme *Pharaoh*, and all the obstinate *Egyptians*, with the waues thereof. But (which is most wonderfull) he sheweth his mightie power sometimes without these visible meanes, being able to kill the rebellious generation with the breath of his mouth, & to make the wicked feeble the blow, but not see the hande, or weapon that strooke them, to the ende they should haue his mightie power in greater admiration, and learne to intreat his children with more lenitie and charitie. The guiltie conscience of the wicked is in steede of an armie against himselfe, who as *Salomon* saith, *fleeeth when no man pursueth him*: within, he feebleth terrors, Pro. 28. 1.
which

2. King. 7. 6.

Psal. 60. 12.

which giue him no rest; without, he feareth the shaking of euerie leafe, which taketh away his courage; he imagineth that he heareth the trampling of horses, the noise of charrets, and sound of a great armie, as did the *Aramites*, which meanes the Lord vsed for a defence of his people of Israell; thus I saie shall the enemies of Gods children flee, although no man force them, they shall fall although no man touch them, yea they shall fall, and neuer rise againe, for the Lord shall tread them vnder his feete, and crush them in peeces. It is a good encouragement to a soldier, if in a conflict he hath gotten but some small aduantage of his enimie; but to hold him captiue vnder him, is a far greater comfort, bicause he hath escaped the present danger wherevnto he was subiect during that doubtfull fight; but his feare is suddenly renued by a fresh assault, he hath not so soone rid him selfe of one enimie, but he falleth into the hands of another, and so is there a continuall succession of dangers: but the Lord is able at once to confound them al, and in a moment to secure his, frō al peril, by treading of whole armies vnder his feet.

Heerby

Hereby it appeereth that victories stand not simplie in the multirude of warriors, in the arme of flesh, the strength of forts, the force of munitions, the sharpenes of weapons, the skilfulnes of capitaines, the advantage of ground, and such like, (although these are sometimes meanes to obtaine great victories :) for then could *David* neuer haue so long escaped the cruell hands of persecuting *Saul*, and of the bloodie *Philistins*; nor the *Israelites*, so often haue beene deliuered from the innumerable troupes of their enimies; neither had it beene possible for *Gedeon* with three hundred men, to ouercome the whole huge host of the *Midianites*. *Iudg. 7. 22.* Manie like examples occur in the Scripture, which I leaue to the better remembrance, and due consideration of the diligent Reader.

And as the Lord is a mightie captaine and protector, so is he no lesse mercifull, willing, and at hand to all that haue recourse vnto him. *Cast all your care vpon him* (saith *Peter*) *for he careth for you*: if he be carefull of vs, then is he no doubt willing to expresse the same towards vs, whereof the prophet *David* giueth sufficient witness,

nes, who of all men had best experience of his willing carefulnes, and careful willingnes to deliuer him, euen in desperate extremities. The testimonies heerof are plentiful in his Psalmes, yea (such was his thankfulnes) almost in euerie Psalme, and the examples of his deliuerance from manifold dangers are very rife in other parts of scripture. The omnipotencie and willingnes of the Lord, in the preservation of his people, do so concur together, as by the particularities hath already appeered; as I shall not need any further to enlarge this second point.

Psal. 56.4.

Then let vs learne to depend of the mightie power and willing assistance of our God; let vs be strong and courageous in him; let vs not *be afraid what man can do vnto vs*; let vs apply our selues to make vp the breaches of our state, and to strengthen our part by the best meanes which the Lord hath presented vnto vs; they are not to be neglected: for although *Hozekiah* did not like vnto *Zemacherib*, trust vnto his arme of flesh, yet we read that he *built all the broken wals of Iudah, and made vp the towers, and repaired Millo*

1. Chro. 32.
5.6.

*Belshazzar the citie of David, and made manie
darts and shields, and set captaines of war ouer
the people: adding words of encouragement woorthie a godlie and zealous
Prince, to animate them to fight the
Lords battel, wherein he had a very hap-
pie successe, as appeereth in scripture.*

*We cannot build vp towers, repaire
breaches, prepare munitions, intertaine
captaines and soldiers without liberall
contributions; and therefore wee must
forget our old vaine of sparing, and be-
gin to open our bags, which haue beene
so long shut, and poure out with a boun-
tifull hand our coine for our defence.
Spending in this case is sparing; but ni-
gardedly pinching, 'cause of losse neuer to
be recouered. We labor too much of this
dangerous disease of heaping together of
wealch, by the which, vnles we shal be cō-
tent to purge our 'coffers with a more li-
beral hand to be extended to the welde-
seruing soldier, & to the former necessary
purposes; the body of our state is like to
be greatly endangered. In our pompe &
delicacies, in our shewes and triumphes;
to set foorth our owne glorie, or rather
vanitie; we stick at no costs nor charges:
and*

and shal we be niggards, wholie detossed
 and wedded to our bags, when our lines,
 when our land, when religion, when
 Gods cause is to be defended? Shall we
 reserue in our coffers, as it were swords
 to cut our owne throats? Shall we make
 so much of mammon, as God shall be
 neglected? O the foolish and dangerous
 loue of riches and treasure! O the vaine
 and vnprofitable care of our profits.
 The *Roman* Ladies for the preservati-
 on of their citie, refused not to throwe
 their most pretious iewels into that ga-
 ping gulfe: but manie of vs will hardlie
 depart with our basest coine to saue a
 whole realme. They, when the treasure
 was through long and continuall wars
 reduced to great necessitie, could be con-
 tent, after atchieued victories, to contri-
 bute liberally good store of their richest
 gems, towards the making of a huge
 Crowne to be consecrated to their god
Apolla: but manie of vs are so far, either
 to conserue religion, or to serue the true
 G O D with our richest things; as we
 grudge to bestow a little portion of our
 meaneft substance to these purposes. Did
 superstitious deuotion mooue them to
 per-

performe these actions of honor and bountie; and shall we neither in godlie discretion duly regard, nor in holie and sound religion, make estimation of liberall and religious contributions? How slenderly many do it, evidently appeereth: when there is question of some good course to be taken for the better aduancing of martiall seruices; do not the most extenuate their sufficiency, pretend losses, alledge desperate detts, and diuers other excuses, bicause they would auoid liberall expence in these causes? bicause they would spare that with miserablenes, for the which they afterward make themselues miserable? Who knoweth not that this is an vsuall practise with worldlings? But these men seeking to deceiue others, may finde themselues most of all deceiued in the end. The soldier hazardeth his life; spendeth his blood; looseth his lims; is parched with heate; pinched with cold; fareth hard; sleepeth little; exposeth himselfe to all extremities: yet will they not regarde him, vnles extremitie inforce them? And in extremitie who but the soldier? But if the danger and feare be once ouerpast;
well

well is he sometimes rewarded, that escapeth without disgrace. Howbeit this must not discomfort vs: the cause of religion giueth incouragement; the princes safetie giueth incouragement; the countries weale giueth incouragement; and euerie mans particular giueth incouragement: religion, the prince, the countrie, the people, yea euerie particular man is interessed in this action. Disgrace must not daunt, nor feare discourage, nor danger deter, nor the illiberall dealing of the couetous, cause valiant captaines, soldiers, and other good subjects to faint or quaille in these so honorable, religious, and godlie resolutions: and yet I would to God that the close-handed worldlings would be as forward to contribute to their defence, as they are willing to be defended.

This liberalitie and carefulnes to prepare and strengthen our selues, are verie good helps, and a stop to stay the violence of the threatening *Spaniard*; these are instruments wherewith the Lord often bridleth the rage of those that oppose themselves against his children. The wicked abuse them to offend vs, then let

vs vse them to defend our selues against their bloodie inuasions. It encourageth an enimie greatly, when he vnderstandeth that there are weake places in the land, wherof he desireth to make a pray; nay somtimes it maketh an enimie, ambition easily findeth occasion of quarrel: and it is an vsuall practise of inuaders, to learne what coasts are most easie to be assaulted; in what part of the citie a breach may soonest be made; where he may most fitly plant his battell, giue the batterie, and get the conquest. The *Spaniard* is wilie, let vs be warie; he is polirike; let vs be prudent; he armeth, let vs take our weapons; he prepareth, let vs not be founde vnreadie; he procureth helps from his ghostly father and others of that confederacie, let vs not be negligent (if neede require) to craue the assistance of such as haue a part in the good or bad successe of our defensue forces: if he come not, or comming haue not such successe as he already promiseth vnto himselfe, let vs not feare to visite his coasts; the issue of former honorable enterprises giueth great hope of like, or rather better euent. The Gospell is now

M

inter-

interessed ; the malice was before masked with pretences , nowe it is broken out, and is apparant that first, the extirpation of religion is sought , then the subuersion of the state of our sacred prince and countrie. Thus is it the Lords owne cause, and we shal fight his battels, and therefore let vs be no lesse strong, than couragious in him: which is a part of *Hezekiahs* exhortation to his people, and a second helpe to withstand the enimie : *Though ten thousand* (saith *Dauid*) *shoulde hem me in, yet woulde I not be afraide.* There can be no greater enimie to honorable actions, than pusillanimity; courage in a little bodie (I meane true fortitude) feareth not to encounter with giants, and not to haue great lims , but a good hart, atchieueth victories. We shall seldome reade or heare of any woorthie enterprise performed by a timorous soldier; feare turneth the backe at the least dangers, courage opposeth it selfe to all hazards; feare argueth for the most part the badnes of the cause, courage sheweth that it standeth with right, and is agreeable with honor : and as courage and innocencie doe vsually accompanie ech other;

other; so feare and guiltines are seldome separated. The heathen had nothing in greater estimation than to eternize their names by glorious actions, and for this purpose haue thought no danger too great, nor exploit too hard; they haue not spared their goods, their blood, their liues to perform such enterprises as purchased honor. But some doubt may be made whether they were more desperate and presumptuous, than valiant and couragious. *Q. Curtius* plaied the part of a valiant *Romain*, but not of a good Christian: and yet in that *Q. Curtius* so resolutely, or rather so desperately leaped into the gulse for the safegard of his countrey, and to preferue the same from imminent danger; teacheth Christians, not so desperately as he did, but more resolutely than in former times they haue done, to take vpon them by all good meanes, with due regard of the preservation of their liues, the protection and defence of their countrey. He that wil look into the histories of former times shall finde manie rare examples of couragious captaines, to whom nothing was so pretious and deere as their countrey. But

seeing that not onely our Countrey, but also the most pretious and inestimable iewell of the word, is at once to be defended, and preserved among vs: our pusillanimitie shall be ouer-great, nay it shall be imputed vnto vs for a sinne, if we enter not, and proceed like most Christian captaines to this combate. Thus foruile feare being banished, we shall finde in vs a forceable resolution, and resolute perswasion, which will draw vs forward in this our martiall course; such as was in *Dauid*, who to his great encouragement spake it, and to our comfort hath left it enregistred in his booke of Psalmes: *Through God we shall do valiantly*; which resolution, appeereth to haue proceeded from a firme and constant faith in the Lord. It is not mixed with any ambiguous or doubtfull termes, it is not grounded, vpon hap-hazard; he saith not, perhaps we shall, but absolutely *we shall do valiantly*. The wauering, irresolute and faint hart in good causes, findeth manie difficulties to staie the course of his proceedings; euerie trifle deterreth him to put in execution any religious and honorable enterprise; the smallest crosse maketh

Psal. 60.12.

maketh him to despaire of successe in his actions; but such as set vp their rest on the assistance of the God of *Israel*, *Iehoua* strong and mightie, resolute to oppose themselues against all euent, to swallow all inconueniences, and to persist euen with delight & pleasure in their painefull course, which promiseth a happy issue to the Church of God and their Countrey.

We haue (God be thanked for it) embraced this present occasion for our defence, (as it seemeth) resolutely : nothing else can encourage the enimie to vndertake that which he hath threatened, or (if he nowe misse of his purpose) to prosecute the same hereafter; then our want of present expedition, then our future securitie, and remisse dealing when the storme shall seeme to be ouerpast; a matter meete to be obserued and noted, bicause it threatneth and draweth therewith great dangers.

Haue we therefore resolutely taken our weapons in hande? Let vs not dissolutely lay them downe: haue we scoured our rustie corslets and halberds, which haue so long lien by the wals? Let vs not againe cast them into corners, but keepe

Psal. 121.4.

them alwaies cleane and seruiceable :
 haue we practised anie feates of armes
 whereby we may be enhabled to meete
 a *Spaniard* in the field ? Let vs exercise the
 same daily, and continue in this fore-
 wardnes of seruice : haue we beene neg-
 ligent so many yeeres, and hath this sud-
 den alarme rowzed vs from the bed of
 securitie ? Let vs still be vigilant ; least
 hereafter he come before he threat, and
 ouercome, before wee haue sufficient
 means to make resistance. For although
 the Lord watcheth for his *Israel*, yet must
 not *Israel* snort securely ; but be vigilant
 to heare that great watchman when he
 calleth, and giueth vs warning of our im-
 minent danger. In this resolution must
 all the members and subiects of the land
 ioyne together : it sufficeth not that the
 greater part concur in this defensue ac-
 tion, but there must be a mutuall con-
 corde, a correspondencie of affection,
 and they must be all as it were linked
 together in one band. I am not ignorant
 that all drawe not one waie ; that there
 are manie so much infected with po-
 perie, as they stande verie ill affected
 to their prince, and hir more faithfull
 subiects;

subiects; such as coulde (no doubt) be content to lende all their assistance to the enimie, if any fit opportunitie were presented: which thing, their manifold treacherous practises woonderfully discovered, do sufficiently witnes. Oue these, it shall be very needfull, and shall make much for our securitie, as to hane a vigilant eie, so to carie a seuerer and straight hand. They deale secretly; they practise in the darke; they conspire in corners; and therefore must bee well looked vnto: they are head-strong; they will not be ordered by law; they exempt themselues from their subiection and obedience to their naturall prince; and therefore their insolencie requireth a strong snaffle: otherwise it will proceed verie far, to the indangering, or at the least endammaging of our present state. How they may be reduced to some better order, otherwise than by force I see not; and yet howsoever they are persuaded of the Spanish fauor, in that they are *Catholike*, and weare his badge: I doubt he would scarce acknowledge them to be of his partie, although by their helpe he might obtaine his purpose: for as the

Spaniard is feruent in his blind religion; so is he also insolent, couetous, and ambitious, and would first seeke the satisfieng of his aspiring mind, by the Crown: then, of his couetous and reuenging humor, by a generall spoile; or if any fared the better, it is likely he would prefer his own nation: and experience hath taught vs, that this people do hardly brooke any other partner in any thing, whereof they onely may enioy the benefite and commoditie. This also may be fitly considered, that in a generall conquest, the soldier carrieth a greater respect to the bootie, than to religion; that, is the first thing he regardeth; this, shal be thought vpon at better leasure. Our Papiests are full, and possesse more riches than they well vse; they haue manie heapes of monie; manie faire houses; manie pleasant places; or rather pallaces, which would easilye inuite a *Spaniard* to cut their throats; and they would not faile to do it, and to say afterwards, that they tooke them for *Huguenots*; or else they would say with *Antigonus*; *Proditionem amo, non proditores*: I like the treason, but not the traitor; so should they receiue a traitors hire.

hire. Thus is there cause why the Papists should also ioine with vs, in good pollicie, howsoeuer they dissent in true religion. But it is likely, that fearing some harder measure than hath hitherto beene vsed towards them, they shew some better conformitie in this time of triall; and it may be that they also contribute liberally to this and the like seruices: neuertheles their treacherous and seditious disposition deserueth to be alwaies had in suspition; for it is impossible at once to be friends with that presumptuous Prelate, and with our liege Soueraigne, whose supremacie and prerogative cannot in one land stand both together. But if the children of God shall with one faith, with one hart and hand hold fast together, the children of *Belial* shall fall, and come to vtter confusion.

Now these externall meanes haue not alwaies their wished successe, least man should ascribe victorie vnto them; and therefore godlie pollicie and praier must go together, that the one may be holpen by the other: when that faileth, this is a present defence, and helpe will arriue beyond all hope. *Some put their trust in* Psal. 20. 7.
chariots

chariots (saith David) and some in horses; but we wil remember the name of the Lord. When our armies are dispersed; our wals razed; our speares shiuered; our bulwarks battered; the enimie behind vs; the sea before vs; mountaines on ech side; and no way to escape the sword; yet at Moises praier, the Lord will diuide the waters, and giue his Israel free passage, when Pharao with all his host shal perish and be ouerwhelmed: which giueth vs this encouragement, that although the Spanish Pharao were alreadie landed; entred into the field; had giuen vs battell; and were pursuing vs at our heeles: yet if we faithfully call vpon the Lord, he will not giue vs ouer into his bloody hands; according to his owne promise; Call vpon me in the

time of trouble, and I wil deliuer thee, and thou shalt glorifie me. If we will be heard, we must call, and that not faintly, but earnestly, and without intermission. In that hot conflict of the children of Israel with the *Amalekites*, so long as *Moises* held vp his hands and praied, the *Israelites* had the best, but when he let them fall, the aduerse part preuailed; so as *Aaron* and *Hur* were forced to sustaine the weaknes of

Psal. 50. 15.

Exod. 17. 11

of his arms : a sufficient example to shew that the Lord will not be called vpon by halfe, or by fits, or for a fashion, or as our owne humor shall mooue vs, or present necessitie inforce vs; but hee requireth continuall supplications, voluntarie and hartie praier, with indefatigable lifting vp of hands to the throne of his maiesty, from whence commeth helpe, agreeable with that wholsom admonition of Saint Paul in his 6. chapter to the Ephesians; Eph. 6. 18. *Praie alwaies with all maner praier and supplication in the spirit, and watch thereunto with all persenerance for all saints.* The patient that desireth to escape any dangerous disease, will open his griefe to the skilfull Physition, and earnestly craue his helpe for the speedie cure thereof, and not onlie this; but (which agreeth with our purpose) he will daily and howerly (if it be required) applie his wholsom medicins. The like is to be done in our desperate extremities, nay in the least dangers : we must vse praier to the Lord, as the sicke patient vseth the phisitions prescriptions, which is a meane and medicine to preferue vs from all perill, not of bodie onely, but also of soule. But we are alwaies

waies sicke, and haue need of helpe; we are continually exposed to manie hazards and mischiefes, especially if we be the children of God, and haue an earnest deuotion to serue him. Enimies abroad, enimies at home, forren enimies, domesticall enimies, open enimies, secret enimies, yea swarmes of both sorts; chiefly such as will fleere in our faces, and wish for oportunitie to cutte our throates; such as haue honie in their mouths, and gall in their harts; such as like *Indas* dip their sop with vs in our dishes, when they haue conspired and resolved to betraie Christ with vs, and vs with Christ; such as enter into our Synagogues like the *Pharises*, into our churches and congregations like the *Scribes* and *Hypocrites*, when indeed they abhor vs and our religion: whose praiers are not for the state of the true church, for the propagation of the Gospell, for the safetie of the Prince and people; but for the setting vp of idolatrie, for the restoring of the masse, for the vtter extirpation of the word of the Lord, and subuersion of the present state of the land. But notwithstanding this their malice, notwithstanding

withstanding all the Spanish trecheries :
our God saith, that if we call vpon him,
he will heare vs, and not onely heare, but
also deliuer vs from the iawes of these sa-
uage blood-suckers. Though we see no
helpe, yet will he open our eies , and we
shall finde our selues inuironed with le-
gions of angels to whom he hath giuen
charge of our safetie : *Elishas* seruant shall Psal. 91. 11.
see troupes of horses and chariots of fire 2. King. 6. 17
attending vpon his master and him; *Elias* 2. Kings 1.
shall command fire from heauen to con- 10, 12.
sume the soldiers of wicked *Abaziah*;
and at the praier of distressed *David*, *The* Psal. 18.
earth shall tremble and quake, the foundations 7, 8, 9.
of the mountains shall mooue and shake bicause
of the Lords anger, smoke shall go out of his
nostrels, and a consuming fire out of his mouth;
coales shall be kindled thereat; He will bowe
the heauens also and come downe, and darknes
shall be vnder his feete, &c. Thus will the
Lord shewe himselfe vnto our enemies,
thus will he stand by vs, and fight for vs,
if we crie and call vnto him. But we must
remember this, that as he is gracious to
deliuer vs, so he expecteth thanks at our
hands for this deliuerance; we must glo-
rifie him, we must extoll his name, and
acknow-

acknowledge his great goodnes for our
 preſeruatiō. If we confer but a ſlender
 benefite vpon any man whatſoeuer, we
 would eſteeme him verie ingratefull if he
 ſhould faile in the dutie of thankefulnes;
 yea we would looke for ſome requitall
 vpon any iuſt occaſion offered: much
 more ought we to performe all thankful
 offices towards our good God, who ex-
 pecteth no other rewarde at our hands,
 than the onely acknowledgement there-
 of, and whoſe benefits towards vs, are
 daily infinite, and without number.

Now it ſhal be good for vs to examine
 our ſelues how we haue beene affected
 for the great fauors paſt, for ſo manie
 yeeres peace vnder our gracious Soue-
 raigne, for ſuch manifold and rare bleſ-
 ſings of quietnes and plentie, but eſpeci-
 ally of his word ſo plentifully preached
 among vs, which no nation vnder the
 ſunne hath enioied ſo long, nor ſo libe-
 rally; neither can it be remembred that
 any people euer went before vs for theſe
 temporall things, nor that any countrey
 is more happie for this ſpirituell iewell.
 Let vs looke vpon our neighbors of ech
 ſide: The lowe countries are as it were
 deuoured

deuoured by the *Spaniard*: The *French* troubled with ciuill dissentions, and the Gospell much eclipsed in these parts with the darke cloudes of superstition: neither hath the busie *Spaniard* beene long free from the Turkish forces; a iust measure for his vniust and tyrannous dealing with Gods children, and he hath cause to feare (God turne awaie this great mishap from Christendome for his Christs sake) that without repentance, the crnel *Turke* wil deale with him as did *Q. Tomiris* with *Cyrus*: fill his mouth with blood being dead, who is neuer satisfied therewith aliuie. Thus are our neighbors tossed on ech side, and we in great securitie and safetie; and are our fruits answerable to this great happines? Is our deuotion the more feruent? Do we embrace his word with that zeale which he requireth in the worde? Many do it no doubt with great sinceritie, but the coldnes of the most is apparant. But if we desire the continuance of Gods fauourable countenance towards vs, we must ioyne together in this dutie aboue all things, which is the principall meane to make him ioyne with vs. If this long
time

time of peace hath made vs careles thereof; let vs now put on a better affection towards the same; if the plentie of temporall bread hath made vs to loath that spirituall manna, let vs now feede more hungerlie thereon: if the riches and wealth of this worlde haue choaked vs, and made vs to forget the treasures of that heauenly *Ierusalem*, let vs now more studiouse and earnestly seeke after that precious pearle which is in the treasure of the most highest. God hath looked for it at our handes manie yeeres; hee hath waited for better frutes with great patience from the barren trees

Matt. 3. 10. Of *England*, which hee euen nowe threateneth to hewe downe, and cast into the fire, vnlesse they forth-with become fruitful. He hath long spared them at the earnest intreatie of the gardeners; that

Luke. 13. 8. is, for his faithfull ministers, and for his elects sake: and *Sodom* fareth the better bicause of righteous *Lot* and his familie.

And this may bee the comfort of the godlie of this land, that the Lord wil not giue them and theirs into the *Spaniards* hands, but will spare *Sodom* at *Abrahams* request, if there may be but ten righteous

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ous found therein. I hope *England* is not yet come to that excesse of wickednes, but that there are manie *Lots* among vs: and not onely ten, but ten thousand of sound & religious professors, for whose sake the Lord will forbear to execute his iust wrath, and to take reuenge vpon such as haue forsaken him. And yet it may bee truly affirmed, which a graue Doctor and learned minister of Christ hath lately pronounced; *The greatest enemies of England, are the sins of England*: and one onelie sinne is able to do vs more hurt, than a thousand Spaniards. But as the former example giueth a generall incouragement to all the godlie: so may that example of *Dauid*, causing the people of *Israel* to be numbred, giue vs warning, that we trust not to our numbers; that we desire not to know our strength to presume of the same: for *Davids* presumption cost the liues of three-score and ten thousand of his subiects. And if we offend in the like fault; shal we looke to escape like punishment? No; he will if not with the Spanisli sword, yet with his owne rod, correct and chastise such intollerable presumption.

2. Sam. 24.
15.

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20 The Lord for his mercie grant, that
 our sins make not a separation betwixt
 vs and him; nothing els can do it; none
 but our selues and our sins can betray vs
 into the *Spaniards* hands; he may exer-
 cise vs for a time; he may giue him leaue
 to threaten vs, to assault vs; and to cor-
 rect vs; but he will not suffer him to con-
 quer vs, bicause he is insolent; nor to
 raighe ouer vs, bicause he is a tyrant;
 nor to reduce this realme to so misera-
 ble a seruitude, bicause he is a superstiti-
 ons insolent tyrant, who seeketh to sub-
 iect the kingdome of *Christ* and his reli-
 gion, to the vsurping power of that
 proud *Antichrist*; but especially bicause
 of the couenant which hee hath made
 from the beginning with his faithfull
 and chosen people, (which couenant shal
 stand for euer:) that is, that he will be
 our *God*, our *Sauior*, our *Protector* for euer.
 To this God, Sauior, and Protector, be
 praise and glorie now and for euer.

F I N I S.





Faults escaped.

Pag. 11. line. 3. read greater.

Pag. 12. line. 9. read blinded.

Pag. 34. line. 25. read than a gesse.

Pag. 107. line. 8. read in the proverb.

Pag. 139. line. 25. read against.

Pag. 142. line. 6. read although a father.

Pag. 147. line. 26. read arts.

Pag. 147. line. 27. read acts.

